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For the Churchman

THE SCOTTISH SUCCESSION.

Per damna, per caedes ab ipso
Ducit opes animumque ferro.—*Horat. Od. L.* IV: 4.

Rev. and Dear Mr. Editor,—The above lines are to my mind eminently descriptive of THE CHURCH IN SCOTLAND since the great revolution of 1688. The cruel persecutions she has undergone, at the hands both of rulers and schismatics, have only served to deepen her attachment to Apostolic order, and her devotion to Catholic faith. The fires have burned, but they have not consumed her; the deep waters have passed over the souls of her children, but they, through the protecting arm of the great Head of the Church, have not been overwhelmed. Her sufferings have now become matters of history in the good providence of God; the royal oppressor no longer ravages her folds; an heretical rabble dares no longer to slay her clergy or disturb her congregations; her holy and Catholic services are celebrated in the full light of day, and no one can make the worshippers afraid. Unity and peace are within her borders, and she may say in the words of the Psalmist, "It is good for me that I have been afflicted."

I pause in dismay! the Protestant Churchman of the 20th November last is before me, and I am told that this is all a "happy dream, a delightful reverie,"—a writer who, toad like, has been spitting his venom against the Church of Scotland for some months, has found out that the said Church is no Church at all! that her bishops are no bishops!! and she is wholly destitute of the Apostolic succession and authority!!! Bishop Seabury consequently was no bishop, and we ecclesiastically are *wholly descended* from the English line. Archbishop Moore, Bishops Horne and Horsley, Dr. Routh and Mr. Palmer, to say nothing of Bishop Seabury himself, and a host of American Divines, were all in darkness upon this important point. In vain did Skinner write his "Ecclesiastical History of the Scottish Church," and Keith publish his "Catalogue of Scottish Bishops;" they are all moonshine, and modern analysis has discovered that the existence of the Scottish Church is as fabulous as the siege of Troy or the expedition of the Argonauts. What a blessed thing for the Church here that we have the Protestant Churchman. The honor, truth, and conscience of its editors are only equalled by the erudition, scholarship, and modesty of its contributors.

But a truce to compliments, and let us hasten to business. How was the discovery made, and who has made it? The erudite contributor has been studying a pamphlet entitled a "REPORT OF THE DEPUTATION," &c., and in the appendix containing "*an Examination into the assumed validity of the Scottish Episcopal Succession*," said claims are exploded to the full satisfaction of—the deputation themselves. *Hinc illae lacrymae!* the writer is completely overpowered by the lucidity and cogency of the reasoning, and the clearness and force of the facts; and dismisses the Scottish Episcopacy as an idle breath. "It is impossible," quoth he, "to avoid the conclusion that the members of the Deputation have made out a very strong case against the validity of the Scottish Episcopal succession!"

The conclusion to which said appendix arrives is this—"The Scottish Episcopate therefore is derived, as has now been demonstrated, from RATTRAY who was *deposed* by the College of Bishops, in consequence of the *invalidity* of his consecration—and from KEITH and DUNBAR, who were consecrated by *Gadderar*, *the unconsecrated; Miller*, the *suspended; Rattray*, the *deposed*. It is no wonder then that the Deputation, when in London, heard a Metropolitan Rector, a dignitary in the Church, and one whose extensive erudition is known throughout the literary world, express himself to the following effect,—"I have examined into the Scottish Episcopal question; I have satisfied myself of the truthfulness of the charges alleged against the Scottish Episcopal Church, and *I consider the succession of the Scottish Bishops as of no more value than three ciphers*."

It is no wonder then that the writer in the Protestant Churchman is completely convinced by the authority of this erudite, confident, *anonymous* Rector, "A DIGNITARY IN THE CHURCH!"

Before going further, it is necessary to inquire what this *Deputation* was? That is soon answered. Certain English clergymen had settled in Scotland, and as a *great favor*, submitted themselves to the ecclesiastical authorities there, intending however, with the self sufficiency of *some species* of the *genus* JOHN BULL, to do exactly as they pleased, and make the poor Scotch bishops, who are not *established by law*, obey their bidding. One of these, SIR *William Dunbar*, was deposed and excommunicated by the bishop of Aberdeen, the venerable Primus of Scotland, for his schismatical and contumacious conduct; another, named Drummond, was in like manner put under ecclesiastical censures by the bishop of Edinburgh; and one or two other refractory priests of the Scottish Church met the same sad fate. They set the authority of their bishops at defiance, organized what they were pleased to call English congregations, i. e. in pretended communion with the Church of England; and wrote to several bishops, both of the English and Irish Churches, to perform Episcopal services among them. I believe that with the exception of *Dr. Daly, Bishop of Cashel*, all the bishops to whom they applied refused to have any thing to do with them. There was a good reason for this—the xxxiii. Article of the English Church, which is the same as our own, declares "That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, AS AN HEATHEN AND PUBLICAN, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto." Of course the English and Irish Bishops, both High and Low Church, (with the exception aforesaid,) had too much self respect and too great a regard for ecclesiastical authority to consort with *Heathens and Publicans*, and the Scotch schismatics found themselves in a very sad dilemma. They therefore appointed a *Deputation* to go to England, and personally make interest in their behalf; they were to state such facts and make such disclosures as would show that they were persecuted and innocent men, their pretended bishops were no true successors of the Apostles, the Church in Scotland was no true Church, their sentences were consequently null and void; and therefore that they were clergymen in good standing, instead of being *Heathens and Publicans*.

They went to work in good earnest, (it was neck or nothing with them,) and performed their errand with astonishing tact and acumen. To the Low Churchmen, they dilated on the enormous *Puseyisms* in Scotland; to the High and Dry, of the want of an establishment; to the liberal and rationalist, of the coercion of the right of Private Judgment exercised upon them; to the strict canonist, of the flaws and irregularities in the Scotch succession. Thus, if we admit their own account as true, they made *John Bull* open his eyes very wide, and then threw plenty of dust into them—so that he growled out, "very shocking, very shocking indeed—not worth three ciphers."—When they got home they made a *Report*, and said Report was published for the information of their dear constituents, and, like some pamphlets published here to serve a turn, it told just such things as were beneficial for them and no more, and *demonstrated* that *John Bull* no longer considered them *Heathens* and *Publicans*, but the only true clergymen in Scotland! What a blessed termination to their labors!

Having thus briefly described the *dramatis personae*, and endeavored to point out the position they occupy in regard to the Scottish Church, it may occur to your readers that the assertions and facts put forth in the Report aforesaid, may need some little proof. When the "True Issue" first come out, many people gave implicit credit both to the narratives contained in it and the motives of its authors, who have now very materially changed their opinion of both. And to the thoughtful reader it must seem strange that these pretended facts, and the conclusions drawn from them, were not known before; that the Scotch Church has been admitted as an orthodox and true Church for so many years, and that all of a sudden it is discovered to be wholly destitute of authority. And when we find that the pretended newly discovered facts have been well known, and recorded in books printed and published, and in the hands of eminent and learned Divines of the Churches of England, Scotland and America, for nearly a century, while the records themselves have been safely kept and handed down from generation to generation, and easily accessible, I apprehend that the real state of the case will be obvious to the meanest capacity. The schismatics know that there is a hostile feeling against the Church of Scotland, in many members of the English Church, and they have endeavored to take advantage of this and *per fas atque nefas* gain for themselves aid and support in their very uncomfortable position. English as well as American Low Churchmen are exceeding gullible, if addressed and operated upon in the proper manner.

The following is a brief summary of the *facts* which are relied upon to support the conclusion, in the "report" above quoted.

1. The table in Mr. Percival's work does not state the *particulars* of the consecrations between 1661 and 1688, and he says he is unable to give them—*ergo there were no bishops*.

2. Dr. Hickes was a "*notorious schismatic*," and consecrated by three non-juring bishops, and therefore no bishop.

3. The orders of Falconar and Campbell, the other consecrators of Dr. Gadderar were not "*unquestionably good*."

4. Therefore the consecration of Gadderar by these three bishops, is "*void and worthless*."

5. Bishop *Millar* was suspended, and Dr. Rattray and Mr. Dunbar were declared *no true* bishops, by a majority of a synod of Bishops, meeting at Edinburgh, June 29, 1727: they therefore had no episcopal authority.

Then follows the conclusion that the Scottish Episcopate is not worth three ciphers.

If it is possible, I trust your readers individually will try to *borrow* a copy of this particular number of the Protestant Churchman, (by no means *buy* one, that would be encouraging falsehood and wrong) and examine carefully the various steps in the aforesaid propositions and proofs. It is impossible to judge of the wonderful skill and logic of the writers without ocular demonstration.

Let us now proceed to the analysis of the first proposition. "*Because Mr. Percival has not given the dates, &c., &c., therefore there were no bishops.*" Says the erudite writer in the Protestant Churchman, "How very meagre and unsatisfactory those *particulars* are, may be inferred from the fact that in the Tabular statement of Mr. Percival, of the 38 consecrations during this period the date of 18 is unknown, and the consecrators of 28 Bishops not specified! a glorious uncertainty truly! *Hiatus valde deflendus!*" There must be a sad *hiatus* in the place where brains should be, when a man can write such trash. Mr. Percival did not give the particular dates, because the *records* could not be obtained by him: some of them, he himself says, were destroyed in the fire which consumed the House of Parliament in 1834, and are stated to have belonged to the see of Glasgow; and those of St. Andrews, if still in existence, are not attainable. That these *records* should not be attainable, considering the enormities committed by the Presbyterians on the breaking out of the revolution, is not wonderful. Nor is it true that the dates are not given by Mr. P., for in every case he has set down the year, though not the day. But it is astonishing that the "*Deputation*" and their backers, should rest their case on Mr. P.'s Tabular statement—a work of no authority in a matter of this kind. *May-bes* and *perhaps* are of no weight in the question of succession, when the object is to prove that those who were universally allowed to be bishops at the time, and from that time to the present, were not truly so. The Scotch Church was then established, and these bishops had legal rights, and unless duly authorized both ecclesiastically and civilly, could not have enforced them. They had enemies enough, both in the state and the Church, who would have taken advantage of any radical defect in their titles, and defeated all attempts to enforce their claims. Not a whisper of the kind is heard during the interval between the Restoration and the Revolution; the steps are notorious which were taken to dispossess those in being, when the latter event took place; and even after they were deprived of their temporalities, they as true bishops commanded the love and admiration of every faithful son of the Church of Scotland. It happens moreover that there is abundant historical testimony in support of the succession which may be found in *Stephen's History of the Church of Scotland*, a most able and elaborate work, and which should be read by all who desire to gain an adequate knowledge of the subject. If the scribe in the Protestant Churchman will refer to the appendix on the 648 page of the 4th volume, he will find a list much more complete than that of Mr. Percival's as to dates and consecrators, and if he reads the 2, 3 and 4th volumes attentively, he will obtain the evidence in proof of Mr. Stephen's assertions, and find some portion of his cerebeal *hiatus* tolerably well filled. I may, I trust, now dismiss the first proposition as wholly unworthy of further attention.

2. *Dr. Hickes was no true Bishop.* It is allowed by the writers of the Report that he was consecrated in February, 1693, by bishops White, Turner and Lloyd, who had been duly consecrated bishops of the Church of England; but they hold that having been deprived by the King, William III, and other bishops having been put into their sees, they were *virtually deposed* by the Church of England. This is a *non sequitur*. Seven of the Bishops, with the Primate Sancroft at their head, refused to take the oaths of allegiance to William and Mary, whom they were required to acknowledge their *lawful* sovereigns, and were in consequence driven from their sees, and others intruded in their places. They protested against this as a schismatical and unlawful act, and continued to exercise their spiritual functions over those who remained faithful to them. Archbishop Sancroft empowered the three bishops to act as consecrators of bishop Hickes, and bishop Kenn also consented to it. If there was any schism in the case, the sin lay with those who, on mere political grounds, forcibly ejected these godly men from their sees. The charge of schism against the learned, pious, and pure minded Dr. Hickes, and the five hundred other clergy who would not violate their consciences by taking a false oath, is unwarranted; and though not a bishop of the established Church of England, he was a true bishop of the persecuted Church of Christ in that country.

3. The Report asserts that the orders of bishops Falconar and Campbell are not "unquestionably good." This shows the most unblushing effrontery, and has not the shadow of truth in its favor. Bishop Falconar was consecrated the 28th of April, 1709, at Dundee, by bishop Rose of Edinburgh, the acting metropolitan, bishop Douglass of Dunblane, and bishop Sage. Bishop Campbell was consecrated at Dundee 24th of August, 1711, by bishops Rose, Douglass and Falconar. Not the slightest cause is shown by the heathens of the Deputation, why these consecrations are not "unquestionably good;" surely something more is needed than their bare assertion!

4. Bishop Gadderar's consecration was "irregular and schismatic, and therefore invalid." The writer in the Protestant Churchman says, "this inference or assertion is well sustained," but does not say how. Who will vouch for *his* ability to decide?

Dr. Gadderar was consecrated in London, February 24, 1712. The reasons are thus assigned by Mr. Stephen, vol. iv. p. 80—"Dr. James Gadderar was one of those unhappy men that were rabbled in such a barbarous manner out of his church and parish of Kilmaures in Cunningham, in the county of Ayr, and the diocese of Glasgow. The pecuniary distress to which the rabbled clergy were reduced, induced Mr. Gadderar to settle in London, where he had resided several years, and officiated as a clergyman among the nonjurors. He was pitched upon by the Church at home, to be "numbered" with the bishops of the suffering Church. The exigencies of the Church required Bishop Falconar's presence in London, and he carried up the consent of the Church for this consecration, and also the "express desire" of Bishop Rose the metropolitan. Mr. Skinner says—'Dr. Gadderar has left such a precious memory behind him in our church, especially in the diocese of Aberdeen,' that he thought it unnecessary to write any character of him, as it dwelt by tradition in the hearts of the faithful. Mr. Cheyne speaks of his integrity as 'stern and fearless,' and that he was equally well known to be earnest for the revival of more primitive doctrines which the influence of a puritanical theology had altogether thrust out, or too much obscured." It is to be feared that the last mentioned feature in his character has rendered him very odious in the eyes of schismatics and Low Churchmen; not sated with insulting and reviling the living opponents of Puritanism and Rationalism, they like vampires would outrage and mangle the sainted dead. We see now that Bishop Hickes was expressly requested to perform the consecration, being fully recognized by the Scotch Church and in full communion with them, and was assisted by two Bishops of that Church; while the Church of England, established by law, so far as she was connected with the state, repelled and persecuted these suffering men. It is also to be observed that the Church in Scotland was at the time of this consecration still exposed to the severest penalties; for An act of Toleration which greatly mitigated her afflictions and strengthened her hands did not receive the royal assent till the month of March, 1712. It was the comparatively greater safety with which the consecration could be performed in London, which probably operated as a principal reason for the selection of that city.

In connection with this point I would remark that even allowing Hickes to have been a presbyter, the consecration being performed by two bishops and sanctioned and acknowledged by the Scotch Church from that time to the present, must be considered good. The deputations with their usual assurance and disregard of fact, say—"A consecration is not canonical, and is therefore invalid, unless three bishops at least take part in it." Now I do not know if they or the writer on this side of the water, who swallows with open mouth their effusions of wisdom, have heard of that *rare* work, Bingham's Antiquities; but if they will get hold of the first volume, and look at page 118, (London edition, 1834,) they will find much useful information in section five on that page. After having previously stated that three bishops were generally required, he proceeds—"Yet it must be observed, though this was the common rule and practice of the church, yet it was not simply and absolutely of the essence of ordination; for the church many times admitted of the ordinations of bishops, that were consecrated only by one or two bishops." He then gives the instances of Pelagius of Rome; Dioscorus of Alexandria; Siderius of Palaebisca, ordained by one bishop only, yet confirmed and promoted by S. Athanasius; Evagrius of Antioch, ordained by Paulinus only, yet approved by the Bishops of Rome and Alexandria. "Hence it appears," says Bingham, "that the ordination of a bishop made by any single bishop was valid, if the church thought fit to allow it." And your readers can now judge of the wisdom, learning, and precision of the schismatical authors of the Report and their equally erudite admirer, who has introduced them to our notice. If they may be compared to the valiant Don Quixote in his attack on the wind-mills, he is also entitled to be considered as Sancho Panza on his excellent donkey, and displays the same attractive characteristics of boundless admiration and implicit acquiescence. With regard to Bishop Gadderar, I will only further say, that he took charge of the Diocese of Aberdeen in 1722, having been duly elected its Bishop, and died in 1733, deservedly beloved and lamented by his affectionate flock.

We now proceed to their palmary argument by which they demolish the whole Scotch church at a single blow, and declare "she has not a single prop to support her pretensions to an Apostolical Succession." "The consecration of *Dunbar* and *Keith* rests upon the uncanonical number of *two* consecrators, viz: Millar and Rattray. But the consecration of Rattray was pronounced by a majority of the Bishops in Synod to be *invalid*, and therefore he, not possessing Episcopal authority, could not assist in giving validity to a consecration. Hence the consecration of Dunbar and Keith is based exclusively on Bishop Millar. But *one* Bishop cannot lawfully consecrate, and if he could, this particular Bishop was rendered incapable by his suspension, which was *virtually* if not *actually* passed upon him previously to the elevation of Dunbar and Keith." Truly when we read this precious farrago of absurdity and falsehood we are reminded of Captain Bobadil's plan for destroying an enemy's army. While I feel indignant, I cannot help laughing at their matchless impudence. Knowing the excited feelings of a large portion of the Anglican church at any variation from their own Liturgy, though the XXXIVth article declares that every national church has power to regulate its own forms of worship, they artfully and dishonestly pretend that the dissensions in the Scotch Church, which unhappily prevailed about the year 1727, arose entirely from disputes about the *usages*, which I shall explain directly, and that in order to carry their point "each side endeavored to overwhelm the other by rapid consecrations." The *usagers*, they pretend, were defeated, and suspended or deposed; and that from these suspended and deposed Bishops the present race of Bishops has sprung, who consequently have no claims to any real spiritual authority.

In order that the *facts* relating to these disputes and the *principles involved* may be more clearly understood, I must ask the patient attention of your readers to a brief sketch of the history of the Scotch Church after the establishment of the revolutionary government in 1688. In England as we have seen, the establishment was *legally* preserved, i. e. the acts of Parliament were continued in force by which she was constituted the State Church, but those of the clergy were *deprived* by the *civil power*, who would not acknowledge and swear allegiance to the new rulers as their lawful sovereigns. In Scotland the case was different—Presbyterianism was made the State religion, and the Church of Christ, in that wretched country, was expelled from her temporalities by the rulers and *rabbled* by the mob; all the acts of Parliament relating to her establishment were repealed at once, and all connexion with the State was entirely dissolved. The Bishops, however, who had been consecrated before this catastrophe, were still honored and obeyed as the Successors of the Apostles, and in suffering, poverty, bonds and imprisonment they probably exercised a more legitimate power, than when as State Bishops they sat upon their Episcopal thrones. They retained their Dioceses, and administered them as far as they could amid the cruelty of their persecutors, but as they gradually departed from the scene of their trials to receive the reward of their labors in a happier state of being, the question arose how their places should be supplied. Bishop Rose, of Edinburgh, who lived till 1720, was regarded and obeyed as the *vice* metropolitan, the arch-bishopric of St. Andrews being vacant,—and in order to keep up the succession they consecrated bishops without any *particular jurisdiction*, who were to perform such duties as might be assigned them by the Diocesan Bishops. The reason of this was partly *civil* and partly *ecclesiastical*. They regarded James III. as their lawful monarch, and as still entitled to a royal *supremacy* in matters ecclesiastical. Shackled by previous habits and usages they thought no bishop was entitled to diocesan jurisdiction till elected by the dean and chapter by virtue of a *conge d'elire* from the crown. Moreover they lived in the hope of a speedy return of the exiled sovereign, which sometimes seemed a very probable event, and they looked forward in that case to their restoration to their ancient rights and dignities. For these reasons they kept the vacant dioceses in abeyance, and conferred no jurisdiction over them upon the new bishops. The bishops thus consecrated were called *College Bishops*, and after the death of Bishop Rose disputes arose respecting their rights and jurisdiction. These for a time threatened serious results, but at length were all happily accommodated, and Diocesan episcopacy was peacefully settled.

The question concerning the *usages* also caused considerable difficulty. This first arose in England among the Non-jurors, aud thence extended to Scotland. Some of their leaders in the former country were dissatisfied with the imperfect form of the English Communion service, wherein the Anglican Church had needlessly departed from antiquity to gratify some of the continental reformers; and wished to recur to the First Book of Edward VI. which is far more primitive and Catholic in its character. Their present form had given dissatisfaction to many of the most learned and pious of English Divines: and the Non-jurors conceived that being now free from the "Act of Uniformity," and having no legal connexion with the established Church, they had full right to regulate their services as they pleased. Others of great learning and ability, though they admitted the desirableness and propriety of the changes in themselves, did not deem them essential, and thought it more advisable to retain the English Liturgy as it stood. Four points are stated in the report. 1st, the mixing of wine with water in the Eucharist. 2nd, *the commemorating of the faithful departed at the altar*; which is thus italicized in the Protestant Churchman, as if the learned contributors and pious editors were seriously alarmed. 3rd, consecrating the elements by an express invocation, and 4th, using the oblatory prayer before distribution, as in the present Scottish form. In these two last named particulars, as is notorious, our own agrees with the Scotch; and their commemoration of the departed, though more full and sublime, is not materially different from ours. Now it is obvious why attachment and prejudice in favor of the Liturgy as it stood should have excited dissension in the English Church, but it is hard to say why it should justly have extended to Scotland. Since the restoration in 1660 no authoritative Liturgy had been used or enjoined in Scotland: that set forth in 1637 contained the 2nd, 3d, and 4th mentioned *usages*; nor was the first forbidden; and several of the clergy, as Bishop Falconar, were wont to practise it, as they had a full right to do, long before any dispute commenced. The English Liturgy was not used at all till 1707, and then only here and there with most furious opposition from the Presbyterian mobs; and the bishops seem to have followed the primitive practibe of committing the Communion service to memory, and celebrating it in such manner and form as they deemed most suitable. If therefore any bishop chose to follow these usages I see not how any other had a right to object, until a form was regularly adopted and imposed on the church by *canon*. Some of the Bishops however thought differently, and in February 1723, Bishop Fullarton of Edinburgh, who had been elected to that Diocese on the death of Bishop Rose, and Bishops Millar, Irvine, Cant and Freebairn issued an address against the usages. This was drawn by Bishop Irvine, who was a friend of those Non-jurors who opposed their adoption; and it was framed apparently on the idea that the English Communion service was binding upon them. But it is to be observed that four of these bishops *had no local jurisdiction*, being merely Bishops at large, while Bishops Falconar and Gadderar who *had diocesan jurisdiction*, approved the usages as they had a perfect right to do, for aught that appears to the contrary; and they opposed the act on the part of the College as an unwarrantable usurpation. The great body of the clergy and laity took the same view. Dr. Rattray, one of the most learned and able of the former, published an admirable reply, in which he says,—"They call themselves the plurality of the college of bishops, who have the inspection and superintendency of the Church. But how bishops at large, who have no title to any particular Diocese or district in Scotland, as not being canonically elected thereto, can have any superintendency over the national Church of Scotland, so as to challenge the obedience of the clergy and people, (since a national Church is made up of particular Dioceses or districts, that is of particular churches, and of the particular bishops thereof as heads and principles of unity to the particular Churches) it concerns them to show from the nature of ecclesiastical government, or from any practice or precedent of the primitive Catholic Church. *A bishop at large may indeed perform Episcopal acts in a vacant Diocese, but they cannot challenge the obedience of the clergy and people of that Diocese antecedent to a canonical election.*" Stephen IV. page 187. He afterwards takes up the usages themselves, and demonstrates the right of the clergy to use them. The paper, which occupies several closely printed pages of the history, is a model of logic and argument, and will richly repay a diligent perusal. It will show how thoroughly some divines of the Church of Scotland were versed in the laws and usages of the primitive Church as well as of their own. Instigated by Lockhart of Cairnwarth, the college threatened to suspend Gadderar for not obeying *their orders, and for acting without the Royal license as Bishop of Aberdeen*—but he set their threats at defiance, and in July, 1724, he and they mutually entered into a *concordate*, he agreeing not *to mix publicly*; and they consenting to the use of the Scotch Liturgy by those who wished it; and that no other of the ancient usages should be introduced which had not been generally received in the Scotch Church. Now therefore a peace was concluded on the *usage question*, and had this been the only point in dispute, probably no farther difficulty would have occurred. But a new war broke out, and the Report has kept out of view, most cunningly and dishonestly, the real causes of quarrel, which were the *royal supremacy* and *Diocesan jurisdiction*. Had they told the whole truth they would not have had even a broken reed on which to rest their cause.

As we have before said, the ante-revolution Diocesan Bishops appointed other Bishops to continue the succession, and perform such duties as they might assign to them, selecting for this purpose those persons whom they judged fitting. As the original Diocesans died off, much inconvenience was of course experienced; there was no chief pastor to many of the Dioceses, and the affairs of the church were managed by a *central board*, so to speak, residing in and about Edinburgh. Hence Bishop Falconar was elected to Fife, Bishop Gadderar to Aberdeen, and they became the Diocesans of those respective Dioceses, while the College Bishops looked on with great dissatisfaction. They thought it an infringement of the royal supremacy, to which, though in abeyance, they owed obedience: and they were also operated on by the representations of Lockhart before mentioned, who was an agent of the exiled monarch, and strained every nerve to procure his restoration. He with some of the College maintained that even the proposed new bishops *at large* should not be consecrated without *the express consent* of James, and even that his nominees only should receive consecration. The other bishops, with the clergy and laity generally, thought they should discard these notions derived from the former union with Church and State, recur to the primitive custom of an election by the clergy of each Diocese, and adopt a system of government and discipline suited to the new condition of things. Such was the course our own Church followed when the connexion with the parent country was severed, and on this side of the Atlantic methinks there can be small difficulty in determining which party was right, if men will but look with unprejudiced eyes.

On the death of Bishop Fullarton, in May 1727, the clergy of Edinburgh met together and elected Bishop Millar, one of the *college*, to that see. Lockhart was mightily indignant, and the *college bishops* wished for delay in order to ascertain the *royal pleasure*; and also objected because *they had not granted a warrant for the election*. The presbyters denied they were bound to ask this, because they had no *local jurisdiction*. The bishops opposed were Freebairn, Duncan, Ochlertonie, and Rose. Bishop Gadderar supported Bishop Millar, as did Bishop Cant. Dr. Rattray having been *elected bishop* by the clergy of Perth, Mearns and Angus, was consecrated by the three last named bishops on June 4th, and became bishop of Dunkeld. The other fonr consecrated Messrs. Rankin and Gillan on the 22d, some say the 11th of June, the former having been nominated by the royal exile. The clergy of Moray elected Mr. Dunbar, and he was consecrated Bishop of Moray and Ross on the 18th of June; and at the same time Mr. Keith was consecrated as coadjutor of the bishop of Edinburgh, who was aged and infirm. Bishop Millar was supported (Stephen says, p. 251,) by the great body of the clergy in the kingdom. On the 22d of June the Diocesan bishops, now five in number, met and agreed upon five heads, or rules, which they sent to the *college* bishops. 1st, that the Bishop of Edinburgh should be acknowledged for metropolitan, as had previously been the custom. 2nd, that none should have a decisive vote in their councils except those bishops, who have a part of the flock committed to them by an election of the presbyters, confirmed by the metropolitan. 3rd, that no one should hereafter be consecrated bishop at large; nor into the episcopal order, unless elected to a particular diocese by a majority of the presbyters thereof; the consecrations to be performed by the metropolitan or his order, with the consent of the local bishops. 4th, a dean to be appointed in each diocese to convoke the clergy in case of a vacancy, take their votes, &c., and return the election. 5th, no bishop to perform episcopal functions within the diocese of another, without his consent. The next day they sent further proposals for the peace of the church, which were in substance, "That the bishops at large should acknowledge Bishop Millar for bishop of Edinburgh, and as such, vicar general. That the local bishops were willing to live in good correspondence with them, and to ask their advice in weighty matters, till they should come to decisive voices by being elected by a majority of presbyters to some diocese or district, and thereafter confirmed by the comprovincial bishops. And they concluded with a *solemn assurance that they have no intention to disturb the peace of the chuch by introducing any usage into the public worship but what has formerly been allowed and practised*." Stephen, page 252. "To these reasonable terms the college bishops sent a reply on the 24th of June, in which they disowned Bishop Millar's title to the see of Edinburgh, and *annulled the election of the presbyters*. On the 27th, the college cited the bishop of Edinburgh to appear before them on the following day 'to answer to certain facts and uncanonical practices to be charged against him with certification,' &c. On the 28th the vicar general advised them by letter either to depart from the city of Edinburgh, or at least not to hold meetings or any jurisdiction within his diocese. Notwithstanding this advice, the college thought fit, on the 29th of June to suspend Bishop Millar and to appoint Bishop Freebairn "to be superintendent of that district, ay, and until a regular election should be made of a bishop of Edinburgh." Stephen, page 254. As this sentence of nullity is a curiosity, we give it as we find it in the Protestant Churchman. "We, the majority of the College of Bishops, convened at Edinburgh, have thought ourselves obliged in conscience to declare, and by these presents do declare, the said elections to be null and void, and their consecrations most irregular and uncanonical, and that the said Dr. Rattray and Mr. Dunbar are no bishops of the church, and ought to claim no power or jurisdiction as such. Wherefore we discharge all the clergy from owning or submitting themselves to them, or giving them any obedience as bishops of this church, and appoint this to be intimated. Given at Edinburgh the 29th of June 1727, and subscribed by us.

JO. OUCHLERTONIE, Bishop.
DA. RANKIN, Bishop.
JO. GILLAN, Bishop.
ALEX. DUNCAN, Bishop.
DAVID FREEBAIRN, Bishop.
JA. ROSS, (i. e. ROSE) B'p."

And this *brutum fulmen* is gravely cited by the DEPUTATION as the powerful instrument of demolition of the whole Scotch Episcopacy. We are told, indeed, that Bishop Millar was suspended because accused of simony, and that the consecrations of Rattray and Dunbar were declared void because simoniacal and private. But I ask first, were they regularly and lawfully tried? were the facts duly proved? had the College any power to try and pass sentence? These are very grave and material questions, and the report seems to treat them with the most dignified contempt. By the way, mark the truth and fairness of this notable production—it represents Bishop Millar as having been suspended, when he consecrated Bishops Dunbar and Keith, when, as appears above, the pretended suspension took place several days afterward! O tempora! O mores! It is plain that the whole proceeding was the result of passion and intemperance, coupled with an undue regard to the supposed royal prerogative. It is rather amusing to find the college talk of the rights of the majority and requiring their consent to a consecration, for Bishops Ochlertonie and Rose having been nominated by the King, were consecrated by Bishops Freebairn, Duncan and Cant, on the 29th of Nov. 1726, Bishops Fullarton, (the primate,) Millar and Gadderar, refusing to concur, and these six were then the only bishops in Scotland, as Bishop Campbell still resided in London. Therefore if the principle of the judgment of the college is correct, as the Deputation contend, they were no true bishops, and the consecrations of Messrs. Rankin and Gillan were also of no force, and the sentence consequently only came from two bishops, and was good for nothing, not being passed by a majority.

But enough of answering a fool according to his folly. Let us inquire into the judgment of the Scotch Church itself concerning this matter. Bishop Millar died 9th October, 1727, in the possession of his full episcopal powers, and Mr. Lumsden was elected in his place, and consecrated by Bishops Rattray, Cant and Keith. The other Diocesan bishops continued the performance of their duties, and were reverenced and obeyed by their clergy and laity without the slightest opposition. Lockhart was compelled to fly the country on account of his political intrigues, and freed from this incubus, peace was soon restored. On the 20th of December, 1731, several of the bishops of both sides, viz: Bishops Freebairn, Ochlertonie, RATTRAY, Gillan and KEITH, met together and agreed upon a concordate to this effect: 1, That the Scotch or English Liturgy shall alone be made use of, and that the ancient usages shall not be introduced, concerning which there has been lately a difference among us: 2, No bishop shall be consecrated without the consent and approbation of a majority of the other bishops: 3, On the demise or removal of the bishop of any district, the presbytery shall not elect nor submit to another bishop without a mandate from the Primus with the consent of the other bishops: 4, The bishops by a majority of voices to choose a Primus for convocating or presiding only, and no bishop to claim jurisdiction without his own district: 5, Bishop Fairbairn to be Primus: 6, The Dioceses settled as follows,—Glasgow to Bishop Duncan,—Galloway to Bishop Fairbairn,—Dumblane to Bishop Gillan,—Fife, &c., to Bishop Rose,—Dunkeld to BISHOP RATTRAY,—Brechin to Bishop Ochlertonie,—Aberdeen to BISHOP GADDERAR,—Moray and Ross to BISHOP DUNBAR,—Edinburgh to Bishop Lumsden,—Orkney, &c., to BISHOP KEITH.

These were all the bishops at that time living in Scotland, and it will be seen that five of them were the signers of the declaration of nullity, &c., on which the Deputation rest their arguments, while they take good care to keep out of view this subsequent concordate. Let your readers judge how much weight these bishops attached to the sentence, and the charges of simony, &c., &c., when they read the above results of their sober second thought. The other bishops signed this concordate, with the exception of Bishop Lumsden, who claimed to be metrhpolitan as his predecessors in the see of Edinburgh had been, but it went into operation nevertheless, and as he died in June, 1733, no further serious difficulty occurred. Bishop Rattray, whose election is pretended to have been void, was elected Primus in 1738, and continued as such to the time of his death in 1743. Bishop Keith succeeded him, and so continued till 1757, when he died.

Nor has the American Church been silent on this subject, for the matter having been fully considered and weighed in the General Convention of July, 1789, they unanimously passed the following resolution,—"That it is the opinion of this Convention that the consecration of the Right Rev. Dr. SEABURY to the episcopal office is valid," (Bioren, page 51,) and at an adjourned meeting of the same, begun September 30th in the same year, when Bishop Seabury took his seat and produced his letters of orders and other documents, they were ordered on record, and printed in the Journal. Nor was this done ignorantly, for on page 109 of the same volume we find "a list of the consecration and succession of Scotch bishops since the revolution, 1688, under William the Third, as far as the consecration of Bishop Seabury is concerned;" and the first name is that of Bishop Hickes, with all the facst of his consecration by deprived bishops set forth at full length! And the sapient contributor to the Protestant Churchman, though he has alluded to the doubts of the General Convention of 1785, yet says not a word of the above resolution of 1789! Either he is grossly ignorant or grossly dishonest, and he may take which horn of the dilemma he pleases.

Again, the most eminent dignitaries of the English Church have held a friendly intercourse with and expressed the fullest confidence in their episcopal brethren of the Church of Scotland as true successors of the Apostles; and further, an act of Parliament has, as is well known, been lately passed, allowing clergymen of that church to officiate in the churches of the Establishment. This act, as well as the Relief act of 1792, was avowedly passed on the ground, that the Church of Scotland is a sound and true branch of the Catholic Church, was derived from the Church of England, and has preserved the Succession unimpaired.

I now take leave of the Deputation and their trans-atlantic admirer with the single remark, which unhappily is not original,—"You bite upon a file—cease, vipers!" M. N.

For the Churchman.

Mr. Editor,—There are few terms more thoughtlessly and often wrongly applied, than EVANGELICAL. It is one of the last that should be allowed to be wrested to party purposes, and the indulgence of unchristian feelings and tempers. In its proper meaning, it denotes the qualities of *the Gospel*: this word being derived to us, *through the Saxon*, as evangelical is *directly*, from a Greek word signifying *good tidings*, and being used, throughout the New Testament, to express the Christian revelation, or the system of faith and duty revealed in the Holy Bible; the bringing in of the perfection of which, by the advent of the Messiah, was announced by an angel in a word derived from the same root.(a) By a very proper figure, the four inspired histories of Christ, the Chief Corner Stone of the evangelical system, are termed *The Gospels*.

The exact word *evangelical* never occurs in either the Bible or the Liturgy. The nearest approximation to it, is the word *evangelist*, which is thrice used in the New Testament to denote *a teacher of the Gospel*. It is used in the same sense in the Liturgy; and also, as by the common consent of Christians, as a title particularly appropriate to the four historians of our Saviour's life.

The correct meaning of the word *evangelical*, according to Scripture and the Liturgy, is therefore to be found in the sense they ascribe to the word *Gospel*. That is, it denotes the qualities of the Christian revelation, or the system of faith and duty revealed in the Holy Bible.

Hence it follows that every opinion and practice which comports with the system f faith and duty revealed in the Bible, is *evangelical*, and every other, *not evangelical*; that a system of faith and practice, embracing every particular included in the permanent requirements of that system, is *thoroughly* evangelical; and that every one deficient in any such particular, is, in proportion to the instances of such deficiency, but *partially* evangelical.

To the Christian who loves to read his Bible, and so to read it—with such just regard to his responsibilities as an intelligent being, and a professed disciple of Christ—as gratefully and faithfully to avail himself of the means within his reach for rightly understanding what he reads, a few propositions will be now submitted, as containing the great outlines of a thoroughly evangelical system; with proofs and illustrations of those points which are either opposed or overlooked by those whose misapplication of the term *evangelical* is here particularly had in view.

1. *The Trinity of Persons in the Unity of the Godhead.*

2. *The fall of man from his state of original uprightness; and the involving of all the human race in the consequences of that fall, by their inheriting a weak and corrupt nature, inclined to sin.*

This should be distinguished from the doctrine of *total depravity*. Such depravity we may well suppose was the immediate effect of Adam's fall upon himself. He had severed himself, by disobedience, from those influences of the Holy Ghost which preserved to him his pristine holiness, and ability to do the will of God, and thus from all that was good in his nature and character, and therefore become totally depraved, as thoroughly fallen, we may imagine, as the angels which kept not their first estate. But THE MEDIATOR interposed in his behalf, raised him from this extreme degradation, and gave him again the power of consenting to the offers of divine mercy, and co-operating with the Holy Ghost in the work of his salvation: in other words, placed him again in his forfeited privilege of being on probation for heaven. Adam's posterity are born to the inheritance of these *restored* (not remaining after the fall, but, through Christ, *restored*) blessings. Hence we find offers of grace and salvation made to them, and the working out of their salvation required of them, in the Gospel. This, of course, would not be, unless, with all the manifest and dreadful corruption of our nature, there were still in it good properties, to which the offers and requirements of the Gospel can appeal. This—*thus qualified*—is the evangelical doctrine of the effect of Adam's fall on his posterity. The qualification attributes no *remainder of virtue* to fallen man; but results from God's great and undeserved mercy through Jesus Christ, in *restoring* virtue to our nature by the energy of His Holy Spirit. Thus is the evangelical doctrine on this point distinguished from that which regards the nature of every man that is born into the world, as wholly averse to all good, and wholly inclined to all evil.

It is also distinguished from the anti-Christian theory of *the imputation of Adam's sin*, as far as that represents the whole human race to have sinned in Adam, and thereby incurred desert of everlasting punishment. In the order of God's disciplinary providence, we often, indeed, see some suffer on account of the sins of others; but the former are not therefore, guilty of those sins. In this sense—for the wholesome discipline of men and communities, and the punishment of the latter, *in this world*—it does often happen that the son bears, that is suffers in consequence of, the sins of the father; but in the next world, from which all the effects of human depravity will be utterly excluded, the great truth will be manifested, to the entire vindication of God's essential and perfect righteousness, that "THE SON SHALL NOT BEAR THE INIQUITY OF THE FATHER." But nevertheless, the evangelical system presses home to the conscience, the truth, so mournfully evident to every reflecting person, of

3. *The actual guilt of every man, arising out of his natural weakness and corruption.*

And this, not of constraint—and therefore inconsistent with every man's entire personal responsibility—but willingly. Who can honestly say that his own will and consent are not to blame for all his transgressions of God's laws? That they are so, and grievously so, is palpably true of every one's personal connection with the melancholy fact, evident to all men, and emphatically and constantly set forth in Scripture, that all have sinned, and come short of the glory of God—that there is no man that sinneth not—that in many things we offend all.

4. *That Jesus Christ, the Second Person of the Trinity, took our nature into union with His divinity, and thus, God and Man in one Person, became Mediator between God and man; to redeem us from the dominion of sin, and from its consequences, the wrath of God, and everlasting punishment.*

5. *That this redemption was for all mankind; but that it will be effectual to the salvation of those only who avail themselves of it.*

"That He, by the grace of God, should taste death for *every man*."(b) "He is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world*.(c) "Who gave Himself a Ransom *for all*."(d) These are abundantly sufficient proofs, from among the very many which pervade the Bible, of the universality of Christ's redemption. No less evident throughout that blessed Volume, is the fact that the redeemed have yet much to do, that they may be saved. Every where, in Holy Scripture, *duty* is required of man in order to his enjoying God's justifying grace and favor here, and His eternal salvation hereafter. Heaven is offered as the reward of doing duty, and hell threatened as the punishment of neglecting it. "*Believe on the Lord Jesus Christ*, and thou shalt be *saved*."(e) "*Work out* your own salvation."(f) "*Give diligence* to make your calling and election *sure*; for *if ye do these things*, ye shall never fall."(g) The attentive reader of the Bible knows that such is its pervading language. The Bible-Christian, therefore, holds assuredly, that it rests with man to profit by the redemption purchased by Christ, and be saved; or to slight and neglect it to his condemnation. When the angel caused St. Peter's chains to fall "off from his hands,"(h) it remained with the apostle to avail himself of this way of escape, or to continue in prison. That he could have done the latter, no reasonable person will deny. His escape, however, though his own act, was put in his power by the angel's interposition; and therefore all the merit of it belonged to *him*, or rather to HIM by whom he was sent. So also, Christ breaks the chains by which, without Him, we should be hopelessly bound to sin, misery, and everlasting death; but we may refuse to embrace the opportunity of escape thus afforded, and still continue in degrading bondage. Our embracing it, however, implies no merit on our part; for the opportunity was not of our own procuring; neither was it the result of any native virtue of our own; but was solely owing to the mere grace and mercy of God in Jesus Christ. To Him, then, all the praise is due.

We have nothing to do with reconciling all this with the foreknowledge and sovereignty of God. The entire consistency of His attributes with His acts and requirements is, of course, a part of His infinite perfection. It may be among "the secret things" which "belong unto the Lord our God." As far as those acts and requirements "are revealed," *they* "belong unto *us*,"(i) to be by us received with implicit faith, lively gratitude, and earnest devotion to the duties to which they call. Any trial of our faith thus occasioned, is a wise and good part of the probation through which we are to pass to seeing, not, as now, *through a glass darkly*, but *face to face*; and knowing, not, as now, *in part*, but *even as also we are known*.

6. *That we are to avail ourselves of Christ's redemption—by faith in Him as our only and all-sufficient Saviour—by union and communion with His Church—and by conforming to the spirit of the Gospel, and discharging all its religious and moral duties.*

That faith in our Lord Jesus Christ is necessary for our justification and salvation; that it must supply the principles and the motives of good works, in order to their being acceptable and pleasing to God; that it must embrace Christ as our Prophet, by whose teaching alone we can attain to the knowledge of true religion and morality—our Priest, by whose atonement and intercession alone we can enjoy the pardon of sin and the favor of God—and our King, to whom we should devote the entire homage of our hearts, and service of our lives:—these are points so generally regarded as fundamental in the Christian system, that their formal establishment is deemed unnecessary.

The Gospel requirement of union and communion with the Church, as essential to evangelical duty, is also very clear.

Men are to be *made disciples of Christ*, that is, *admitted into His religion*, or *made Christians*, by being baptized "in the name of the Father, and of the Son, and of the Holy Ghost." "Go ye and teach" (in the original *make disciples of*) "all nations, baptizing them."(j)

In St. Paul's Epistle to the Galatians, he very distinctly sets forth the evangelical doctrine of Holy Baptism. "Ye are all the children of God by faith in Christ Jesus."(k) That faith does not here mean the religious act of the mind and trait of character usually known by that name, appears from its being attributed to the same persons to whom St. Paul applies the following strong censures:—"I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another Gospel;"(l) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"(m) "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?—I am afraid of you, lest I have bestowed upon you labor in vain."(n) It cannot surely be said that persons who merited such language, possessed that faith "by" which, as a living and active principle of holiness and virtue, they could be said to be "the children of God." Yet St. Paul says to these very persons, "ye are ALL the children of God by faith in Christ Jesus."

The difficulty is removed by understanding the word faith here, in the sense in which it is obviously used in the following, among other passages: "A great company of the priests were obedient to the faith."(o) "Do good unto all men, especially unto them who are of the household of faith."(p) "Earnestly contend for the faith which was once delivered unto the saints."(q) In these passages "Faith" clearly means *the Gospel*, as a system of faith and duty. As it does where St. Paul contrasts it with "the Law," or *the Mosaic dispensation*: thus—"Before Faith came, we were kept under the law. The Law was our school-master, to bring us unto Christ. After that Faith is come, we are no longer under a school-master."(r)

The passage, therefore, "Ye are all the children of God by faith in Christ Jesus," may be thus paraphrased:—Ye are all the children of God by the Gospel which God hath established in Christ Jesus: not because of your faith and holiness; for ye see that I have to condemn much unfaithfulness and irreligion among you, even to such a degree that I am afraid lest your case is hopeless—lest I have bestowed upon you labor in vain: but in virtue of the covenant relation in which you stand to God under the Gospel, now that it has superseded the Law, which served but as a school-master, or preparer, to bring us unto Christ. "For"—he proceeds to illustrate this—"as many of you as have been baptized into Christ," and thus, in the way of His own appointment, made His disciples, and been brought under the Gospel dispensation, "have put on Christ. And if ye be Christ's, then are ye heirs according to the promise."(s) Proceeding in an uninterrupted strain, which shows that he continues his reference to being "the children of God," not because of personal faith or holiness, but by virtue of the privilege conferred by the Gospel on "as many as have been baptized into Christ," St. Paul adds, "God sent forth His Son to redeem them that were under the Law, that we might receive *the adoption of sons*; and because YE ARE SONS."—(he still addresses the foolish, wicked, and unfaithful Galatians, upon whom he fears his labor has been bestowed in vain)—"God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father."(t) That is, the Holy Ghost ratifies this covenant-relation, whereby God becomes, by His special adoption of you, your Father; and produces in you whatever of faith or love may still actuate you in the acknowledgment of your filial relation to Him.

Hence it appears that by baptism, men receive the privilege of the adoption of sons, and heirship of heaven. This, however, does not necessarily suppose personal holiness, or the ultimate attainment of heaven. The sons of God, as were many of these Galatians, may be rebellious and undutiful children. The heirs of heaven, as the apostle feared of some of these, may yet forfeit their inheritance. Nevertheless, the word of God maketh sure the truth, that none but baptised persons are sons of God, and heirs of heaven, in the genuine evangelical sense.

The Gospel doctrine in this matter, is farther revealed by the Holy Ghost, as follows: "By One Spirit, are we all baptized into one body." "Now ye are the body of Christ."(u) This, in the next verse, is called "the Church;" agreeably to Ephesians i. 22, 23, "the Church which is His body."

Hence it appears that the privileges revealed as consequent on baptism, are connected by the wisdom of God, with union with His Church—this being effected by baptism. Thus, entered by a visible ordinance, and—as Scripture clearly shows—characterized by a visible ministry, and required to maintain a system of outward devotion and discipline, this Church is, of course, an outward and visible society. By virtue of the inward and spiritual grace which, by the energy of the Holy Ghost, is vouch safed to this Church, perpetual communion with it is the appointed means of our enjoying the sanctification and salvation procured for our race by the mediation of the Son of God. Bearing in mind that the body of Christ, and the Church of Christ, are equivalent expressions, we easily find this truth taught us in God's word. "By One Spirit are we all baptized into one body, and have been all made to drink into One Spirit,"(v) is a proposition clearly evincing the connection between union with the Church, and participating of the influences of the Holy Spirit.

At the close of the second chapter of his Epistle to the Ephesians, St. Paul speaks of Christ having "reconciled, by the cross, both" Jews and Gentiles "unto God *in one body*;" and giving "both access, by One Spirit, unto the Father;" and then changing the figure, evidently enforces the same truth, that union and communion with the Church of Christ is the appointed means of securing to men the privileges, and advancing them in the piety of the Gospel.

In the fourth chapter of the same Epistle, verses, 11, &c., St. Paul declares that the divine purpose in commissioning and sending the ministers of the Gospel, was "the edifying of *the body of Christ*;" and proceeds to show that it is in this body, and through the services of this priesthood, that men are to enjoy the blessings of the evangelical covenant, and be kept sound in its faith, pure in its spirit, and true to its practical holiness and virtue.

It is "*the Church*," which "Christ loved, and for" which He "gave Himself," in His great work of redemption. The spiritual good He would effect by that work is to "present to Himself a glorious *Church*, holy and without blemish." And to this end, He "nourisheth and cherisheth *the Church*."(w)

"Not holding the *Head*," that is, not faithfully continuing in the *body*, is represented as proud rebellion against the order of Christ, to be conscientiously eschewed and resisted by all good christians; while the reverse is declared to be the means whereby spiritual "nourishment" is to be "ministered," and evangelical unity preserved, and the Lord's people are to increase "with the increase of God."(x)

Does not the devout christian, who loves to read and meditate on God's word, and to supplicate therein the guidance and blessing of the Holy Ghost, see that a system of religion, in order to be truly evangelical, must embrace the principle that union and communion with the Church of Christ, a visible society, entered by baptism, and holding its members together by the ministrations of its divinely commissioned priesthood, is a Heaven-appointed means and condition of our enjoying the spiritual and eternal blessings purchased by the death of Christ?

The question immediately presents itself, *where is this Church*? Alas for those who profess to be of the number for whom Christ prayed THAT THEY ALL MIGHT BE ONE! *Lo, here it is*, and *Lo, it is there*, are heard on every side. But, is Christ divided? The truth among these many claims can rest but with one. In seeking for it, let us regard the word of the Lord by His prophet, "Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein."(y) And let the rule of our enquiry be that dictated by the Holy Ghost to Isaiah, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."(z)

It will here be supposed to be admitted, that the christian sacraments, public worship and instruction, and the christian ministry, are essentials of the Church. That the ministry must derive its authority from the Divine Head of the Church, is obvious from those who hold it being called "ambassadors for Christ," acting as His agents, and "in" His "stead,"(a) "ministers of Christ, and stewards of the mysteries of God;"(b) and from that fundamental law of God's house, "No man taketh this honor unto himself, but he that is called of God, as was Aaron."(c)

The proofs we have had above of the connection which God has been pleased to establish between His Church and man's greatest excellence and elevation of character, most momentous interests, and most enduring welfare; and the clear testimony of Scripture that the Church is a well ordered society, designed to be effectually guarded against leading men astray, or proving insufficient for their trust and confidence; encourage, and indeed require, us to look assuredly for such provisions in God's word, as will, in every age, and in every place, be sufficient to justify men in the certainty of their having access to the ministrations of those who are truly commissioned to exercise the high and holy functions of God's priesthood. If He chooses to commission men thereto by His own immediate act, we should not doubt, but earnestly believe, that He will accompany this with that only sufficient proof of such interposition, ability to make manifest to all men, by the exercise of miraculous powers, that God has sent them of a truth. This only will effectually shut out from claim to a direct divine commission, the suspicion of its being either the delusion of a fanatic, or the artifice of an impostor. If the ministerial commission be not thus immediately conferred, it must be given through the agency of those who have received it, with power to transmit it. And where did Christ lodge this power of transmission?

It will hardly be denied that our Saviour's promise to his Apostles to be "with" them "always, even unto the end of the world," (d) establishes the fact that there are to be always in His Church those filling the office of the Apostles; nor is it here supposed that so little respect is paid to the authority of the acts of the Apostles, and of their inspired Epistles, as to question the truth of the catholic interpretation which regards this promise as including the high commission to the Apostles to be themselves agents in imparting the christian ministry, and in authorizing others to impart it. The promise was given to "the eleven disciples," as distinguished from the other ministers, called "the seventy." It is not therefore, to be understood as fully applicable to the ministry generally, but only to the highest order of the ministry. And to whom did they impart their power to continue the ministerial succession?—They ordained deacons (e) who preached and baptized, (f) and elders. (g) Were either of these empowered to commission others? It will not be questioned that such power is the most important with which a minister can be invested. On its judicious and proper discharge more is depending, with regard to the purity and welfare of the Church, than on that of any other function. We may, therefore, reasonably look for directions respecting it in the Word of God. Let the reader turn to Acts xx,17—35; 1 Timothy iii; Titus i, 6—9; 1 St. Peter, 2, 3, and he will find a body of wholesome, and in many respects, minute advice for Bishops or elders, (h) and deacons, whereby to govern themselves in the duties of their respective offices; but not a word will there be found of counsel or direction in that most important function, *ordaining to the ministry*. Surely Christ has not left his Church without instruction and admonition on this momentous subject. The Holy Ghost, whom he sent to guide that Church, beareth witness to the contrary. At Ephesus, where dwelt the elders whom St. Paul addressed in the twentieth chapter of the Acts, lived also Timothy. (i) To *him* the same Apostle, as the Spirit moved him, gave rules for the choice of fit persons to serve as Bishops or elders, and deacons, (j) and *him* he exhorts to "lay hands suddenly on no man," (k) but "commit the things" that he had "heard to faithful men, who shall be able to teach others also." (l) To Titus, St. Paul gives similar directions for the choice of ministers and elders, and declares that he "left" him "in Crete," that he should "ordain elders in every city as" he "had appointed" him. (m)

From all this, it is evident that it was the mind of Christ that Timothy and Titus at Ephesus and Crete, and not the Bishops or elders, and deacons there, should possess the power of ordination, and hold a grade in the ministry superior to the grades of Bishop or elder, and deacon; and therefore that Divine wisdom saw fit to transfer from the Mosaic to the Christian dispensation of the Church the principle of having divers orders—*three* orders—in the priesthood; and to distinguish the first from the two lower, by it alone being commissioned to impart the sacerdotal succession.

The fact that the Christian Church, in the integrity of its faith, order, and discipline, was in full being and operation before the New Testament was written, as Christ willed it to be, as the pillar and ground of the truth, and as the depository of the divine appointments touching man's salvation, gives inestimable value to the light thrown by its primitive catholic history on those appointments, as existing when the lively oracles were committed to it in their fullness; such light being, of course, the very best guide to a right understanding of the references to those appointments made in the New Testament. On this principle we receive the Nicene Creed as indubitable proof of what Holy Scripture requires as the true faith in the Son of God. Of the same kind, and equally clear, is the light shed by primitive catholic consent on the doctrines and duties of infant baptism, the sanctification of the first day of the week, and episcopacy. Thus taught by "Holy Scripture and ancient authors," we believe that the Church instructs us in an essential part of the true evangelical system, when she teaches that "from the Apostles' time,"(and, therefore, from the time of Christ's own teaching) "there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons"—that these "divers orders" were "appointed by" "divine providence" of "Almighty God," by His "Holy Spirit"—and that, consequently, "no man shall be accounted or taken to be a lawful Bishop, priest, or deacon, or suffered to execute any of the said functions,"—that is, any of the functions of the christian ministry,—"except he has had episcopal consecration or ordination." (n)

But the Church derives all its value, and all its blessings to man, from the Gospel: The maintenance of its catholic faith and order is indeed necessary to evangelical religion, but this is far from being all that is necessary: indeed, all faith, however orthodox, and all outward observance, however correct and punctilious, all feelings however excited, and all assurance, however strong, are nothing, unless the Gospel reaches the inner man, and sanctifies, as a pure, sincere, and entire affering to God, through Christ, the heart, character, and life, the understanding and the affections, the dispositions, passions, and tempers, allsubdued to the divine will, and all devoted to the love of God above all things, and our neighbor as ourselves.

7. *That the conditions of salvation can be performed only by the directing, aiding, and satisfying influences of the Holy Spirit.*

It follows from what appeared to be evangelical doctrine under the fifth of these propositions, that these influences are imparted in entire consistency with man's moral agency; that is, so that the reception and improvement of them rest with men themselves. Ability for this reception and improvement is given by the Holy Ghost, in virtue of the universality of Christ's redemption, to every man. The sacraments and services of the Church, the ministrations generally of its priesthood, and all the required duties and exercises of true evangelical devotion, are appointed means of the increase and strengthening of those influences, and thus of men's growing in grace, and in the knowledge and obedience of Christ.

8, *That, after all, perfection is not here attainable; we are always in danger of falling; our highest services are marred and corrupted by weak frailty and infirmity, and utterly destitute of merit; losses and failures are often experienced by the very best of men.*

These mournful truths are among those, deeply impressed by nature on the experience and conscience of man, by which the Holy Bible shows him to himself, and would persuade him, by motives drawn from his own nature and state, to lay hold on the help and hope set before him in the Gospel. Thus are there enforced, as inseparable from evangelical holiness and virtue, habitual humility and penitence, constant solicitous watchfulness over our hearts and lives, unwearied diligence in the faithful and devout use of the appointed means and pledges of divine grace, the sacrifice of all dependence on our own righteousness, and entire reliance and trust on the undeserved mercy of God in our Lord and Saviour Jesus Christ.

Such is the true system of evangelical faith and piety as God's word has revealed it. The faithful and true Christian will make it the subject of his constant prayer and effort that he may conform to it in all things, in the service he would render to his Lord and Saviour, in the care he would take of his own soul, and in all that he would do, and he will faithfully aim at doing and sacrificing much, to promote the interests of religion among his fellow men. B. T. O.

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[a] Translated, "I bring you good tidings." St. Luke ii. 10.
[b] Hebrews ii. 9.
[c] 1 St. John ii. 2.

[d] 1 Timothy ii. 6.
[e] Acts xvi. 31.
[f] Philippians ii. 12.
[g] 2 St. Peter i. 10.
[h] Acts xii. 7.
[i] Deuteronomy xxix. 29.
[j] St. Matthew xxviii. 19.
[k] iii. 26
[l] i. 6.
[m] iii. 1.
[n] iv. 9, 11.
[o] Acts vi. 7.
[p] Galatians vi. 10.
[q] St. Jude 3.
[r] Galatians iii. 23, 24, 25.
[s] Galatians iii. 27, 29.

[t] Galatians iv. 4, 5, 6.
[u] 1 Corinthians xii. 13, 27.
[v] 1 Corinthians xii. 13.
[w] Ephesians v, 25, 27, 29.
[x] Colossians ii, 18, 19.
[y] Jeremiah vi, 16.
[z] Isaiah viii, 20.
[a] 2 Corinthians v, 20.
[b] 1 Corinthians iv, 1.
[c] Hebrews v, 4.
[d] St. Matthew xxviii, 20
[e] Acts vi.
[f] Acts viii, 5, 12, 13, 38.
[g] Acts xiv, 23.

[h] The fact that the same order of ministers was originally termed both Bishops and Elders, has erroneously been thought favorable to the scheme of ministerial parity, according to which all Christ's ministers are of one grade, which may with equal propriety be designated by either of those names. This fact, however, is inseparable from the other one, that these scriptural Bishops or Elders held a grade intermediate between the Apostles and Deacons, and were therefore one of three orders. Others besides the original Apostles were admitted to *their* grade with the same title of Apostle, as St. Matthias, St. Paul, St. Barnabas, St. Timothy, and others mentioned in the New Testament. The *office* was continued ever after, although, in time, the *name* was changed. Of this, Theodoret, a Christian writer who lived about three hundred years after the Apostolic age, writes as follows:—"In process of time, those who succeeded to the Apostolic office, left the name of *Apostle* to the Apostles, strictly so called, and gave the name of *Bishop* to those who succeeded to the Apostolic office." Thus the three orders, termed originally Apostles, Bishops or Elders, and Deacons, were afterwards termed Bishops, Elders or Presbyters, and Deacons. The fact of three distinct orders is the important point, their *names* being comparatively of little importance. The *sacerdotal* character which Holy Scripture attributes to the Christian ministry, has led to the translating of the Hebrew, Greek, and Latin words, by which, under the patriarchial and mosaic dispensations, sacerdotal persons, offices, and functions, were meant by the English word Priest, a contraction of the word Presbyter, the name of the second order of the ministry; which order is therefore called Priests. As in the Mosaic, however, so also in the Christian Church, the terms Priest, Priesthood, Sacerdotal, &c, besides being especially applicable to the second order, are also properly applied to the ministry generally.

[i] 1 Timothy i. 3.
[j] 1 Timothy iii.
[k] 1 Timothy v, 22.
[l] 2 Timothy ii. 2:
[m] Titus i. 5—9.
[n] Preface to the Ordinal, and Prayers in its services.

THE CHURCHMAN.

NEW-YORK SATURDAY, DEC. 18, 1847.

NOTICE TO SUBSCRIBERS.

As the year is rapidly drawing to a close, we would respectfully request those of our subscribers who are in arrears, to remit their dues to this office by mail, at the expense of the Churchman. Most of the bills have been forwarded, and immediate attention to the same by our friends will greatly oblige us.

Agents of the paper, having funds in their hands, are requested to forward the same without delay.

The communication of "Optic" will be found on the third page—it having been inconvenient to insert it under the usual head of "Communications."

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—This old and admirable Institution continues to prosecute its good work with a quiet perseverance worthy of all praise, and of liberal support. From its last Report, recently issued, it appears that it has distributed 14,700 volumes. Its gratuities for the year were as follows:—Bibles 793; Testaments 645; Prayer Books 7712; Psalms and Hymns 58. These donations have not been confined to our own Diocese or neighborhood, but have extended to twenty-four of our States and Territories, and to California; while the Army and Navy have had a liberal share. A large number of Prayer Books were recently given to our Western and Southern Dioceses, through their Bishops, when in attendance on the General Convention. The contributions amounted to $2,068 59—a sum by no means equal to that which such an Institution should have had at its command. Owing to the business arrangements of the Society, every dollar contributed to its funds goes towards distributing the Bible and Prayer Book gratuitously. The necessary expenses of the Depository, &c., are met by the profits on sales. We hope that the collections this year may be universally made in our Churches, and that they may be in some degree commensurate with the importance of the object.

SEAMEN'S MISSION.—We ask the attention of our readers to the following circular showing the *present* necessities of this useful mission; and we hope that the earnest appeal will be readily and cheerfully answered. This mission has now entered upon its third year, and the benefits conferred upon this class of our people by its instrumentality are already very great. It deserves a liberal support. It will be seen that aid is not asked to meet its current expenses, but to liquidate a small debt incurred in erecting two Churches. The circular came to hand too late for insertion last week:—

"The undersigned, a Committee of the managers of the Protestant Episcopal Church Missionary Society, for Seamen, in the City and Port of New-York, respectfully and earnestly invite your attention to the following very brief statement.

"The operations of the mission being now so generally known, the Committee will only say, that to the Society, in whose behalf this appeal is presented, has been committed the work of providing for the spiritual wants of the sailor; and the Board of Managers are exceedingly desirous that the affairs, both spiritual and temporal, of the mission, be conducted in such wise, as to command the confidence of the whole Church in their prudence, efficiency, and zeal for the cause of true religion.

"The Society has already erected 'The Church of Our Saviour,' at an expense of $4,000, and sustained a missionary, the Rev. B. C. C. Parker, for nearly five years; and they have erected 'The Church of the Holy Comforter,' at a cost of nearly $6,000, on the North River, and sustained therein the Rev. D. V. M. Johnson, for nearly one year. During the past year the Board of Managers has raised by their own efforts nearly $5,000, which has been applied to the objects of the mission.

The building of two Churches within so short a period—the providing for the expenses of maintaining worship therein—the salaries of the missionaries—and the purchase of large quantities of books, for distribution among sailors, have, as will readily be perceived, called for a large expenditure of money; the Committee need not state that to keep pace with such demands, the whole activity and energy of the members of the Board of Managers have been required. With all their exertions the Society is in debt for the sum of $1700, and when this small amount is paid, the Board will be enabled to devote their energies to widening the sphere of the usefulness of the mission. We will not here speak at large of the field of this mission, nor its utility. Its good results are daily apparent. *Forty thousand* seamen visit our Port annually, the average of whom are probably here but for one or two Sundays at a time, when at the Churches of the mission they have an opportunity to hear, from the lips of the missionaries, truths which make a deep and lasting impression upon the mind. Let us be faithful then to the sailor that he may be faithful to those with whom he meets in his voyages.

"We address you in the belief that you will perceive the great usefulness of this work, and we take the liberty to urge its claims, as of peculiar and pressing importance. Such a work ought not, and cannot be allowed to languish. To those by whose liberality we have already been aided, we can only express the hope, that the good fruits of their bounty will engage their sympathies, and of those who have not as yet contributed of their means, we earnestly solicit an early and cheerful response to the wants of this deserving, and hitherto much neglected class of our people. Surely we cannot ask in vain for such an object.

ANDREW H. GREEN, 11 *Pine-street*,
JAMES R. SWORDS, 139 *Broadway*,
HENRY FISHER, 60 *William-street*,
THOMAS P. CUMMINGS, 74 *Beaver-street*,
RICHARD SILL, 21 *Maiden Lane*.

"Donations may be sent to either of the above Committee, or to JOHN DAVENPORT, Treasurer of the Society, No. 10 Platt-street.

"NEW-YORK, Nov. 22d, 1847."

Of the Report of the Committee of the House of Bishops on the Letter and Memorial of Bishop B. T. Onderdonk, which was published in our last, the Christian Witness says:—"This report, which is an able and very conclusive document, and which, we hope, will serve to give this matter its quietus, we now lay before our readers."

We find that we made a great mistake when, in the Churchman of week before last, we confounded the Rev. Seth Davis, the Principal of a flourishing school at Buffalo, with another clergyman of the name of Davis. The Rev. Seth Davis is a man of high respectability and learning, and has, as our correspondent informs us, a *full* school of boys, who are taught as Churchmen's sons should be; being constantly instructed, not only in sound learning, but in religion and morals.

The American Musical Institute gave, on Tuesday evening last, a miscellaneous performance, instead of the oratorio of Paradise and the Peri, which was postponed for further rehearsal. The gems from the oratorio of David and Goliah, were all well sung. We noticed as remarkably fine the choral hymn, "Lord, thy guardian care we own." There being no other than an organ accompaniment, the excellence of the style in which the voices of over two hundred people were trained to harmonize together, was strikingly manifest.—The triumphant march and grand chorus, "Daughters of Israel, lo, the hosts advance," was sublime.

The glees, Madrigals, and songs, of the second part of the performance were beautiful in themselves, and well selected to please the general taste. All were admirably given, particularly the romanza and ballad sung by Mr. Arthurson. Though somewhat embarrassed, in the opening recitative, Mr. Arthurson afterwards took the audience by storm, and sang in a style of excellence rarely surpassed. He was most enthusiastically applauded, and in our opinion, fully deserved the applause he received. His voice is a tenor, and he uses it with feeling and effect.

THE GEM OF THE SEASON, *for* 1848. *With twenty Splendid Engravings.* Leavitt, Trow, & Co., 191 Broadway. 1848.

"It has been the misfortune of this class of works," as is remarked in the Preface to the present volume, "too frequently, to possess but little other merit than their appearance. It is a service which we have sought to render to furnish a gift which, while it pleases the eye, shall not affront the understanding; and though attractive and entertaining, as befits its design, shall yet have some intrinsic worth to enhance its value as a gift, and constitute a medium of sympathy which shall not disparage the taste of the giver, or reflect upon the character of the receiver."

The intention is good, and, with due allowance for the differences of taste and sympathy, inseparable from conflicting views and habits of religion, we may add, that it is carried out with a good degree of success.

Among the contributions, is one from the Rev. Dr. Cox, entitled "The Right Side for the Bride," which will not disappoint whatever expectations the title of the piece and the name of the author may excite.

BIOGRAPHIA LITERARIA: *or Biographical Sketches of my literary life and opinions, By* SAMUEL TAYLOR COLERIDGE. *From the second London edition, prepared for publication in part, by the late Henry Nelson Coleridge; completed and published by his widow, in two volumns.* New York: Wiley & Putnam.

Coleridge has not yet had the test of a century, and we dare not therefore be certain that his productions, at least the most of them, are not among the foam which the agitation of the age has thrown on the surface, and which is destined at no distant day to subside and vanish. Those who have, to their own satisfaction, determined this point in his favor, will naturally feel more ambitious than we are, to secure the influence of his name in favor of any opinions in divinity or philosophy, which they may chance to have espoused. Suffice it for us, to commend this great and popular author, for such he undoubtedly is, as a man of genius, who enunciates his matured thoughts with a marvelous power of antithesis and felicity of illustration, and who throws the most beautiful drapery over such thoughts as are crude and abortive. Of all his prose works, the *Biographia Literaria* and the *Table Talk* are, we think, the most agreeable; and the former is here given to the public, in two exceedingly handsome and well printed volumes; a very excellent selection for a "Library of Choice Reading."

THE PHILOSOPHY OF LIFE, *and the Philosophy of Languages, in a Course of Lectures. By Frederic Von Schlegel. Translated from the German by the Rev. A. J. W. Morrison, M. A.* New-York, Harper & Brothers, publishers, 82 Cliff-st.

The many who are ignorant of the German language and yet desire to be acquainted with the works of the great authors whom Germany has produced, will feel under obligation to the Translator and Publisher for bringing the present volume within their reach. It comprises two courses of Lectures, the one on the Philosophy of Life, the other on the Philosophy of Languages, the former consisting of fifteen, the latter of ten Lectures.

POSTHUMOUS WORKS *of the Rev. Thomas Chalmers, D.D. LL. D. Edited by Rev. William Hanna, LL. D.* Harper & Brothers.

The present volume, which is the first of the series, is entitled *Horae Biblicae Quotidianae*, or Daily Scripture Readings. The series is to be completed in twelve volumes.

THE BOY'S WINTER BOOK, *descriptive of the Season, scenery, rural life, and country amusements. By Thomas Miller, author of "Beauties of the country," &c. With thirty-six illustrations.* New York, Harper & Brothers, 82 Cliff-st., 1847.

A very pretty, amusing, and appropriate book for the season.

COUSIN BERTHA'S STORIES. *By Mrs. Mary N. Macdonald, author of Fanny Herbert.* New York, Stanford & Swords, 139 Broadway, 1848.

To all who are desirous to furnish children with good books for their amusement, we would strongly recommend the present volume. As a writer for the young, Mrs. M'Donald has great powers, and turns them to the best account. Cousin Bertha's Stories are ingenious, spirited, and expressed in pure and unaffected English, and what is much more, they are pervaded by a sound and cheerful piety. Indeed, in Mrs. M'Donald's hands fiction is put to its legitimate use, and the amusement of a passing hour is made the means of conveying, insensibly, the best and most lasting impressions.

THE CREED OF THE LORD'S PRAYER AND THE TEN COMMANDMENTS. New York, D. Appleton & Co.

A most beautiful, and exquisitely finished specimen of typography, which, but for the name of the modern publisher might pass for an illuminated manuscript of the twelfth century.

THE PLAYMATE, A PLEASANT COMPANION FOR SPARE HOURS, is publishing, in numbers, by Bedford & Co. No. 2 Astor House.

CHRISTIAN SONGS, By the Rev. James Gilborne Lyons, LL. D. Philadelphia, George S. Appleton, 148 Chesnut-Street, 1848.

These "Songs" deserve a more elaborate notice than we are at present able to give. Some of them have appeared in our columns, and all of them, wherever they have appeared, have met with great and merited favor. They are truly poetical, though poetry appears in them constantly as the handmaid of religion.

OUTLINES OF GENERAL HISTORY, *in the form of Questions and Answers, designed as the foundation and the review of a course of Historical reading. By Richard Green Parker, A. M., author of "Aids to English Composition."* New York, Harper & Brothers, 82 Cliff-st., 1848.

In addition to the Questions and Answers in the text, the margin contains copious notes which sets matters of detail before the Student in a concise and agreeable way.

By the Steamer Britania we have received English papers to the 18th ult.

The Archbishop of York expired on the 5th of November, at the advanced age of ninety. Dr. Musgrave, the Bishop of Hereford has been nominated to the vacant Archbishopric, and Dr. Hampden to the See of Hereford.

The appointment of the Bishop of Hereford, who is described as "one of the most inoffensive of Whig Bishops, and a good 'man of buusiness,'" to the Archiepiscopal See of York, appears to have given no offence. But the appointment of Dr. Hampden to the See of Hereford, appears to have excited a storm of indignation. It is hardly to be expected, however, that the Dean and Chapter of Hereford, with the Statute of *Præmunire* hanging over their heads, will refuse to make ths election; and as little probability is there that the Bishops will refuse to consecrate one who has been duly nominated and elected to the See. The English Churchman remarks:—

"Notwithstanding the present lamentable state of things, we have no doubt that this attempt to make Dr. Hampden a Bishop will end beneficially to the Church. The appointment, we fervently hope, will not take place; but the complaint shows too clearly the *animus* of the Ministry to be mistaken. They can no longer pretend to be "friends of the Church." The grievous disappointment of Churchmen at the conduct of Sir Robert Peel and the Conservative Party, led many of them to support the present Ministry, especially after the Manchester Bishopric Bill had passed. They will now be undeceived, and see that they must place confidence in no party, but take the management of their own affairs into their own hands. We are much mistaken, if this outrageous attempt to force Dr. Hampden into the Episcopate be not the beginning of the downfall of Erastianism. Had the Ministry appointed good Bishops, they might have been able to have kept these appointments in their own hands much longer; people would have borne a usurpation which was beneficially exercised. But their present conduct will lead men to examine into their title to appoint Bishops at all; and as it is unquestionably a bad one, there is no doubt of the result. The Church will never be in a satisfactory state until she has the power of freely electing her own Bishops. The enactment of Magna Charta must no longer be a nullity—'quod Ecclesia Anglicana libera sit, et habeat omnia jura integra, et libertates suas illæsas.'"

Mr. Gutteridge, a surgeon, of Birmingham, has charged the Bishop elect of Manchester (the Rev. J. Prince Lee,) in the public prints, with lying, drunkenness, and malignity, in consequence of which the Bishop elect has filed a criminal information for libel in the Court of Queen's Bench against Mr. Gutteridge. The *conge d' elire* has nevertheless been forwarded to the Dean and Chapter of Manchester, and the election of Mr. Lee to the new See has been actually made.

The Rev. Alexander Ewing and the Rev. Alexander Penrose Forbes have been consecrated to the office of Bishop; the former to be Bishop of Argyle and the Isles, and the latter of Brechin. The consecration took place on the Feast of St. Simon and St. Jude, at St. Andrew's Church, Aberdeen.

A strong anxiety appears to exist to have the Convocation of the Clergy, which was expected to meet contemporaneously with the new Parliament, something more than the idle form which it has been for the last century. The right minded Clergy, as it would seem, look to the Convocation as an offset against the influence of the Crown-appointed Bishops; but we have not been able to discover what reasons they have for expecting that the Queen will admit such an element of motion into the stagnant pool of Erastianism. The danger of innovation, one of the standing objections to the resuscitation of Convocation, is met and disposed of by the English Churchman in a manner entirely too conclusive for the accomplishment of the end which that journal has at heart. It says:—

"But, if we may judge of the future by the past, there is little reason to fear that the Lower House of Convocation would be an innovating body. In 1689, the Lower House rejected various alterations which were projected by the Bishops to render the Liturgy more palatable to Dissenters; one of these alterations being the omission of the Athanasian Creed, and another, the reading of the Absolution by Deacons. In the same year, the Lower House refused to allow the Church of England to be called "Protestant"—an appellation which had been given to it by the Upper House. And in the address drawn up by the Upper House, at the last meeting of Convocation in 1841, the Ecclesiastical Commission having been mentioned in terms of approbation, the passage was erased by the Lower House, and the Convocation ultimately adopted the amended address—a clear indication of the course which would have been taken had the Convocation been free to do more. No; innovations have not been the work of the Lower, but of the Upper House of Convocation, the body which now practically governs the Church, though not allowed to legislate for it."

An incipient step has been taken towards a NATIONAL UNION of the several States of Italy. It is not within our province to give an account of the States which have already come into the league, or of others which are expected to come into it, nor of the tariff for the regulation of customs on produce and the encouragement of free trade, which forms the basis of the Union. Our apology for noticing it at all is, that one of the high contracting powers, is His Holiness Pius IX., *rex idem hominum Phœbique sucerdos*; that is, the "Supreme Pontiff" of the Churches in communion with Rome, and King of the Romans.

Referring to the assassinations which have lately been committed in Ireland under the plea of distress, the English Churchman says; "In many of the recent cases of murder, the victims had been previously denounced at the altar by the Roman Catholic Priests."

Contributions have been raised in the Roman parishes of the city of Dublin for the erection of a national monument to the late Mr. O'Connell. The sum collected is £1,290, and is expected to amount to £1500. This is in Dublin alone.

The Rev. F. D. Maurice has addressed a letter to the editor of Frazer's Magazine, in favor of the admission of Jews to a seat in Parliament.

A meeting has been held in Birmingham to testify to the Rev. J. Prince Lee, the Bishop elect of Manchester, the high estimation in which he has been held by his fellow citizens. Among those who took part in the proceedings of the meeting, were the Bishop of Worcester and a Jewish Rabbi: the latter felicitating the meeting on the growth of liberal principles when he, a Jewish Rabbi, could unite with a Bishop of the Church of England in doing honor to a Christian clergyman.

The conversion to the Roman communion of a Mr. Chirol, formerly a clergyman of the Church of England, has occasioned the following notice:—

Whereas Mr. Alexander Chirol, late Assistant Curate of this parish having joined certain schismatics and sectarians, generally called Romanists, and being thereby *ipso facto* deprived for the present of all the spiritual functions of Holy Orders, [?] and excommunicated from the Church of England; and whereas said Mr. Alexander Chirol has been circulating letters, and otherwise tampering with the faith of certain of the parishioners, endeavoring to induce them to join him in his sinful act of schism and apostacy, it is my duty as the parish priest, to warn the parishioners and all other faithful members of the Church; and they are hereby warned against holding any intercourse by letter, speech, or otherwise, in spiritual matters, with the said Mr. Alexander Chirol, until such time as he may be restored to the communion of the Church. The rule of Holy Scripture and the Church is, that the faithful should not hold communion with schismatics and apostates, acording to the precepts of our Lord, "If he shall neglect to hear the Church let him be unto thee as an heathen and a publican.—(St. Matt. xviii. 17.)

The parishioners are also requested to notice that the school room of St. Barnabas (in addition to the present service of Sunday,) will be opened on Friday evenings, at seven o'clock, for an evening service.

A plain lecture will be delivered by the Rev. W. Bennett for the benefit of the poor, and those who seek religious instruction.

The subject of the lecture will turn upon the peculiar features of the Church of England, as opposed to dissent, and the schismatic communion of Rome, called forth by the conduct of the late Curate.

To commence next Friday, the 12th of November.

W. J. E. BENNET, M. A.
Perpetual Curate of St. Paul's.
St. Paul's, 23d Sunday after Trinity, 1847.

We take this Mr. Chirol, from the following statement of him, to be a pretty fair specimen of the seceders to Rome:—

"As I presume that the Mr. Chirol, who recently quitted the Communion of the Church in this country to join the Romish schism, is desirous of showing, by the statement of his father's having been ordained by Bishop Porteus, that he was himself trained up in orthodox principles,—and it may thence be inferred, or represented, that such principles have a tendency to lead their adherents into Papal corruption—it is right to inform you, that the late Mr. Chirol, though duly admitted into Holy Orders, was, in sentiments and practice, a mere foreign Protestant.

He profaned the sacred office for a great length of time, at a little chapel in Soho, by causing the Liturgy to be read by a *Layman*, that he might exhibit himself to greater advantage in the pulpit; concealing very sedulously this proceeding from his Diocesan, until it was accidentally communicated to his lordship by a late Professor at King's College.

DEATH OF THE ARCHBISHOP OF YORK.—This event took place shortly before one o'clock in the afternoon of Friday last at the Palace, Bishopsthorpe, near York. The Archbishop had been at York Minster on Tuesday, apparently in his usual state of health; on Wednesday he was found reclining on his bed in a condition of extreme exhaustion; Dr. Ferguson, of London, was immediately summoned, but only arrived at the Palace on Friday morning, when his services were necessarily unavailing.

The Right Hon. and Most Rev. Edward Harcourt was born on the 10th of October, 1757, and had, therefore, shortly before his death entered upon the 91st year of his age. His school education he received at Westminster, and in due time he was transferred to Christ Church, Oxford, which University conferred on him the degree of D.C.L. in 1786, and he was for many hears a Fellow of All Souls College. Descended from an ancient family, his connections possessed no inconsiderable influence in the state; the progress of his professional advancement, therefore, though perhaps not much beyond his deserts, was at least fully equal to them. Besides the benefices which he had the good fortune to acquire, he was at an early age Canon of Christ Church, and Prebendary of Glocester, and in August, 1791, he became Bishop of Carlisle, on the vacancy which was created by the translation of Dr. Douglas to the See of Salisbury. For sixteen years he administered the affairs of the See of Carlisle with the quiet good sense and discretion which marked the general tone of his character, and which, throughout life, protected him from many anxious cares, though such qualities seemed little calculated to raise him to eminence or fame. Before his advancement to the Episcopal Bench, he had been married seven years.—It was on the fifth of February, 1784, that he espoused Lady Anne, the third daughter of the first marquis of Stafford. This union, of which fourteen children were the fruit, continued until 1832, when Lady Anne Harcourt died, in the 72d year of her age.

On the 3d of November, 1807, the Most Rev. William Markham quitted this life, at a very advanced age; and Dr. Edward Venables Vernon, as the late Archbishop was then called, was translated on the first of December, in that year, from Carlisle to the See of York, of which he became the 83d Archbishop. His duties in that position were in some respects more, and in others less onerous than those of the Archbishop of Canterbury. The province over which he ruled as an Archbishop is much more circumscribed, while the See which he governed as an individual prelate is more populous and important; for the diocese of York includes the whole of the county, with the exception of that portion which now constitutes the See of Ripon, whereas that of Canterbury comprehends only a portion of the county of Kent, with some peculiars. On the other hand, the province of York contains only the six dioceses of Durham, Carlisle, Chester, Ripon, Sodor and Man, and Manchester; but the province of Canterbury includes upwards of twenty Sees; and, as might be expected, the annual values of the two provinces bear a due proportion to each other, Canterbury being considerably greater than that of York; at the same time there are many important offices and privileges belonging to the latter. The Archbishop of York takes precedence next after the Lord Chancellor; he enjoys the title of Primate of England, and the office of Lord High Almoner to the Queen, besides possessing the patronage of three Archdeaconries, two Chancellorships, one Precentorship, twenty-three non-resident Canonries, and fifty-three Benefices.—*Times.*

FUNERAL OF THE ARCHBISHOP OF YORK.—The funeral of the late Archbishop of York took place on Saturday at Stanton Harcourt, near Oxford, where the remains of many of the Harcourt family repose in a large vault beneath a portion of Stanton Harcourt Church, called the "Harcourt aisle." The body was conveyed on Saturday morning from Aylesbury, to which place it had been brought from Bishopsthorpe, where the late Primate died, and passing through Oxford in the most unostentatious manner, it reached Ensham soon after eleven o'clock. Here it was arranged that the funeral procession should be formed, and proceed to Stanton Harcourt, which is about three miles distant. Soon after two o'clock; the chief mourners reached Ensham in the late Archbishop's carriage, and other conveyances, and immediately the funeral procession, which had been previously arranged in the market square, moved on, and consisted of mutes, and about eighty of the tenantry on horseback, with hatbands and scarfs, the clergyman in his carriage, the hearse drawn by six horses, followed by five mourning coaches, and the late Archbishop's carriage. On reaching the village of Stanton Harcourt the whole population appeared to be anxiously waiting to pay their last tribute of respect. The Rev. W. Walsh met the corpse at the churchyard gate, the tenantry forming themselves on each side till the mourners had passed into the Church. The service was then read. The coffin, which was covered with black velvet, trimmed with gilt furniture, with a silver shield, bearing on it the following inscription:—"Edward Harcourt, Archbishop of York, born Oct. 10, 1757, died Nov. 8, 1847, in the 40th year of his primacy." The body was deposited in the family vault under the Harcourt aisle, where eleven of his lordship's ancestors repose. In the same vault were deposited, after the funeral, the remains of the Archbishop's wife and his eldest daughter, which had been disinterred, and brought agreeably to his desire, the former from York and the latter from London. The relatives who attended the funeral were five of the sons of the Archbishop, three nephews, and two sons-in-law.

SUICIDE IN ST. PAUL'S CATHEDRAL.—The neighborhood of St. Paul's Church-yard was thrown into considerable consternation on Thursday, shortly after noon, by the report that a gentleman had committed suicide in St. Paul's Cathedral by throwing himself from the Whispering Gallery:—It appears that about twelve o'clock a gentlemanly-looking person paid for admission to the Cathedral, and afterwards paid for admission to the whispering gallery, which he immediately entered, and continued walking round it, apparently making observations, for a full hour. At length, shortly after one o'clock—when only two ladies, besides himself, were present—he proceeded to the north-east corner, exactly opposite the entrance door. At this spot, he was seen by two masons, who were employed in the erection of a new monument, to be climbing over the golden rail, which is 115 feet in height from the pavement below. One of these men observed to his companion, "Look up! what can that man be about?" He had no sooner given utterance to the expression than he saw the gentleman drop from the rail, turning over once in his descent, and falling with a fearful crash fourteen or fifteen inches within the spiked railing which separates that portion of the building immediately under the dome from that part where divine service is celebrated. The noise reverberated awfully through the building, and caused the workman employed in the cellars to believe that a clap of thunder had taken place. Immediate assistance was at hand, and medical attendance in the promptest manner afforded to the unfortunate man, but, as might be expected, without the least avail, for he was killed on the spot. Some policemen were called in, who conveyed the corpse on a stretcher to St. Bartholomew's Hospital, but of course the surgeons pronounced him to be dead.

In a recent number we gave, in this place, extracts from a speech and letter of the Rev. RICHARD COBBOLD, contrasting the patronage of JENNY LIND by the Bishop of NORWICH, with the attention and hospitality bestowed upon the Clergy of the Diocese by that Right Rev. Prelate. It is only right and proper that we should give the same prominence to the following paragraph from the same source—the *Ipswich Journal*:—

The Lord Bishop of Norwich having requested the attendance of the Rev. Richard Cobbold at the Palace, that he might explain to him the error and injustice of his (Mr. Cobbold's) accusation of want of hospitality to his Clergy when summoned to preach at the Cathedral; the Rev. Richard Cobbold attended, accompanied at his particular request, by the Right Hon. Lord Henniker, to the Bishop's perfect satisfaction, on Monday, the 25th of October, at 12 o'clock. His Lordship then explained to him (Mr. Cobbold) that he did not invite the Clergy to dine with him at that time, fearing it might be irksome to the preacher, and because he (the Bishop) himself wished, with all those numerous and onerous duties he had to discharge at other times, to spend the Sabbath Day in the retirement of his domestic circle; but that lunch was always set out at the Palace, and the preacher was generally invited. That though it had been the immemorial custom for the Bishops not to invite their Clergy to dine with them on that day, yet that he (the Bishop of Norwich) had so far broken through that custom, as to give a general invitation to the preacher to come and take refreshments.

Mr. Cobbold begged to assure the Bishop that he was quite unconscious of any intentional disrespect, and that he was perfectly satisfied with his Lordship's explanation. And that if in any thing he had said, written, or done, he had wounded his feelings, he was quite ready to express his regret for the same, and trusted that this would be an ample apology for any error or injustice of which he (Mr. Cobbold) might have been unintentionally guilty.

BORNEO CHURCH MISSION INSTITUTION.—An institution has been set on foot for the formation of a school, mission houses, and Church, at Sarawak, in Borneo, under the direction of the Archbishop of Canterbury and the Bishop of London. The Rev. F. T. M'Dougal, M. A. of Magdalene Hall, Oxford, and associate of King's College, London, has already been appointed as chief missionary, and the Rev. W. B. Wright, B. A., late of Queen's College, Oxford, has been united with him as an assistant in Deacon's Orders. The Rev. S. Montgomery, M. A., of Corpus Christi College, Cambridge, has also been appointed an assistant missionary, and will sail for the scene of his future labors early in November. The Earl of Ellesmere has accepted the office of President of the Committee, which is composed of the Dean of Canterbury, the Archdeacon of Maidstone, the Rev. Charles B. Dalton, M. A., Rector of Lambeth; the Rev. J. Ryle Wood, M. A., Admiral Beaufort, Capt. the Hon. H. Keppel, R. N., Wilberforce Bird, Esq., and other gentlemen.

CONFIRMATION OF SOLDIERS.—The following letter appears in the *Times*:—

Sir,—I have just witnessed a most imposing and pleasing ceremony—the confirmation of twenty-two of the Royal Horse Guards (Blue) and twenty-nine of the Grenadier Guards, now stationed here, by the Bishop of Oxford, in the presence of a congregation consisting of their officers and comrades, and a large assembly of Clergy. Nothing could exceed the attention shown by the men confirmed and the congregation, and, had the Lord Bishop himself served in the army, he could not have brought the subjects on which he touched in his most excellent address before, and his parting advice after the ceremony, more home to the heart and understanding of the soldier.

From the Toronto Church.

NOVA SCOTIA.

DIOCESAN CHURCH SOCIETY.

There was a special meeting of the Committee of this Society at the National School Rooms on Monday the 1st inst., which excited great interest, and was attended by nearly the whole of the members, and by several of the neighboring Clergymen.

The Lord Bishop occupied the Chair.

After the usual prayers, several applications for assistance were considered, and grants made in aid of the Churches building at Marie Joseph, and the south shore of the Chedabucto Bay, and also for the enlargement of the Church at Pictou.

But the subject of greatest interest, was the announcement of the Right Reverend President, that fit men had been found for Visiting Missionaries, that they had been ordained, and were now actively engaged in the work—one along the destitute Eastern shore, and the other about Barrington, and the unprovided settlements of the West. His Lordship read several Letters Testimonial, which were highly gratifying to the Committee, and the favorable impression made upon those who themselves were personally acquainted with the gentlemen to whom they referred, leave the Committee no room to doubt that this long cherished object of the Society will be successfully carried out; and that the blessing of Him whose love has constrained them to undertake the office, and in whose strength they have gone forth, will crown their labors.

His Lordship expressed his regret that the ordination of these two pious and devoted men did not take place in Halifax, and in the presence of the Society, who have not only provided for their support, but exhibited the most anxious desire that everything should be done that might lessen the privations to which the faithful discharge of their ministry must expose them.

Rev. Mr. Uniacke said the Committee could not but be fully satisfied with the gentlemen engaged in the work, and felt himself grateful to the Bishop for having ordained for the work of the Society two such Missionaries as Mr. Breading and Mr. Forsythe.

It is to be hoped that this is but the beginning of a noble work which is to achieve the moral improvement and eternal salvation of thousands in this Province. They go forth accompanied by the earnest prayers of many Christians, who having received the unsearchable riches of Christ, are desirous of communicating to others the precious gift,—and it is to be hoped that a fresh interest may be awakened and fresh impulse given to Churchmen in all parts of the Province, so that we come not behind other Churches in zeal and activity.

For the Churchman.

At the *Triennial Meeting* of the *Associate Alumni* of the *General Theological Seminary*, held October 15th, 1847, the following Preamble and Resolutions were unanimously passed:

Forasmuch as it hath pleased Almighty God in His wise Providence to take out of this world the soul of our deceased Brother, the Reverend FRANCIS PRIOLEAU LEE, late the Parish Priest of Christ Church, Mobile, and a member of this Association—therefore,

Resolved, That, while we bow submissively to this dispensation of GOD, we mourn the removal from the Church on earth of a brother so much and so deservedly endeared to us by his character and services, and entertain a grateful remembrance of his unaffected piety, of his hearty and uncompromising devotion to the Catholic Faith, of his unwearied diligence in its defence, and propagation both by his life and doctrine, at the altar and by the family fireside, and rejoice in the assurance that he is now resting in holy hope and peace in Paradise, and will at the day of Final Judgment receive through the merits of Christ, the reward of those who "turned many to righteousness."

Resolved, That this tribute of respect to his memory, with an expression of our unfeigned condolence, be conveyed by the Corresponding Secretary to the widow of our deceased Brother.

(Attest) W. WALTON,
Recording Secretary.

For the Churchman.

THE REPORT OF THE FOUR BISHOPS.

Mr. Editor,—Accept my thanks, as "one *with* a thousand," for your able exposure of the ill-begotten Report on the Memorial of the Bishop of New York.—And, with my thanks, do me the favor to accept also these additional remarks.

The Committee of the House of Bishops were five in number; four of them committed against Bishop Onderdonk by their vote as members of the Court; one, uncommitted; not one from among the six who had voted in his favor. How came it, in the name of rectitude and honor, that the Committee was formed of such materials? The frank rule, in public bodies of high character, (matters of rampant party collision excepted) is, that no subject, or measure, is to have a committee that will strangle or dry-nurse it; yet the House of Bishops of our beloved Church disregard this rule of fair dealing, and that so flagrantly, (four to one) that every political, and every business man, of dignity and self respect, will condemn them: particularly when informed that there were five Bishops in the House who had not belonged to the Court, and so were not compromitted by its proceedings.

Far from wonderful it is, that the Committee *thus* framed should vehemently contend, as their chief and fundamental counsel to their constituents, and also to the public at large, as the supreme desire of their hearts,—that the suspended Bishop must not hope to be restored; in other words, that his suspension is practically degradation; the merely technical possibility to the contrary being, in their broadly avowed judgment, no better than gauze or gossamer. The new canon, however, has determined against this principle, and so against all the reasoning by which the Committee would uphold it; there could be *no more* indefinite suspensions, no more versions of an intermediate sentence into the extreme infliction. And what is their reasoning? A Bishop once (say fairly) convicted, "can hardly hope to exercise again his high and holy office" profitably in his own "community": but did these fathers of the Church reflect on the recuperative power of repentance, as evinced in the "woman who was a sinner," in Zaccheus, in Paul, and in the penitent thief? did they remember the restoration of David as king and *prophet*, both "in the face of the same community" that had been outraged by his two-fold and aggravated sin, and of the "enemies of the Lord to whom he had given occasion to blaspheme?" or the re-instalment of Peter in the *apostolic* circle, pronounced and recorded in the face of the whole christian world, scandalized though it be from generation to generation by his triple denial of his and their Lord? The counsel of the Committee is to treat their brother Bishop as Judas, not as Peter and Paul. And they encourage the "community" in this inexorable and unchristian temper; and that in downright contravention of "the welfare of the Church," of which they speak so affectionately; for that branch of the Church cannot spiritually prosper, is not imbued with christian truth and love, which derides and disallows the full scriptural concessions of the healing and reconciling virtue of repentance, even in those endued with the "high and holy office."

And what repentance do that Committee expect? Penitent *manifestations*, i. e. exhibitions, as distinguished from the godly conversation or conduct seen and known of men in the pious generally? No such exhibitions, I believe, are recorded of the apostolic or truly primitive ages; and to what may have prevailed afterwards, we oppose the sound discrimination which holds cheap every such formality concerning what pertains only to the heart and a persevering course of life. Or, if disparaging penances, whether in word or act, are held to be due to the Church, the answer is,—such penances are penalties, additional penalties, and they require, under a government of law, additional canons to make the exaction of them legal. As to the *confession* of guilt, as a condition of reinstatement, *that* is effectually precluded by the permission to plead "guilty or not guilty," when put on trial. He who *must* say "not guilty," or have no trial, cannot be *required* to declare the contrary. If the conscience of a convicted man, however, lead him to confess guilt after pleading "not guilty," it is an affair of conscience only, of which no being has cognizance but himself and the Lord of conscience, or one of His inspired magistrates. For uninspired men to demand such a confession, particularly after the plea of "not guilty," there is no revealed authority. And if our church should ever determine to imitate the merely human precedents of such a requisition, inflicting the very worst of penal penances, she must first revoke the privilege of "not guilty," and then enact a canon *compelling* a man to do what is utterly valueless if it be not altogether *voluntary*.

The four Bishops deprecate any concession of their's or of the House to "the force of clamor." How was it possible for these dignified men, princes in Israel, to stoop to such an *ad captandum* protestation when all the "force" and nearly all the "clamor" is on their side! Talk of "clamor," indeed, compared with the almost three years' din of hooting and shouting vituperation of the victim, of the Churchman, of even the friendly Bishops! "The soft impeachment!"

Worst of all in the Report of this Committee, is the avowal that the sentence of suspension "was pronounced by nine of the Court while the other eight voted for degradation,"—worst of all, I say, for it amounts to *suppressio veri*. Six of the "nine" had acquitted the accused, and of course held him to be beyond just liability to any sentence whatever. But they were outvoted on the question of guilt; and what remained to them, seeing a penalty was unavoidable, but to give their ballots for the lighter of the two that were ultimately purposed? On this point the six Bishops were *involuntary* organs of the law or canon: Alas, Sir, they were eminently involuntary in this act, eminently under moral constraint, if the threat was made that the majority would go for degradation, should these very six refuse to make up a majority for unqualified suspension. And yet the four Bishops of the Committee tell the House and the world that "nine" members of the court awarded suspension as the rightful penalty!—for they mean this, or their is no relevancy in their argument. The *true* state of the case, though the four Bishops of the Committee withhold it, was this,—six of the Court were for *no* sentence, eight were for degradation, and of the remaining three, who held the balance, one or more join the eight in inflicting degradation if the six did not unite with them in suspending the accused. Here, to the best of my knowledge and belief, is "the truth, the whole truth, and nothing but the truth."

The omission of the accused to take exceptions, whether before, during, or after the trial, and whether against some of the judges, or the witnesses, or the law, and to ask a new process, was no more than discreet. At first, there was hope,—the hope of sympathy with one dishonorably, very hardly, untruly dealt with, in all the initial stages,—and the further hope of justice like that administered from our secular tribunals. But in the end there was no hope, none whatever in those with whom the Church had entrusted the decision, both of the trial then passing and of a new one; for fourteen of the (then) twenty-four Bishops, the three presenters, and eleven of the judges, were sternly, inveterately, against him, predestined by themselves to antagonism for life. From the Bishops, as a Court, or as a House, nothing was to be expected. Neither, alas, is there in that quarter a better prospect now.

Reports of committees, though technically of no further authority than that of the individuals who sign them, have influence, and may work great mischief among the unguarded public. On this account only, is the document now going the rounds of the newspapers worthy of commentary or examination. Though placed on the journal, the House of Bishops are not bound by it, or responsible for it; much less the General Convention, or the Church. It is nothing more than the opinion, the assertions, and the reasoning of the four subscribing Bishops. And, except for the ignorant, it is but a shallow effusion,—a mere "one idea" deprecation of a relaxing enmity to the Bishop of New York. No veteran in committee reports will class it among those of enquiry and investigation into the merits of the question; he will rather consign it to the floor, as no better than the ten thousand plausibilities of similar tone and calibre with which the contentious world is deluged.

OPTIC.

DOMESTIC INTELLIGENCE.

Consecration.—On Thursday, December 2d, Christ Church, Swanzey, was consecrated, according to appointment. With the Bishop of the Diocese were present the Rev. Messrs. Hathaway, Watson, Richmond, Eames, and Mulchahey, of Rhode Island, and the Rev. Mr. Snow, of Massachusetts. The instrument of request was read by the Rev. Mr. Richmond, the sentence of consecration by the Rev. Mr. Watson; the sermon was preached by the Bishop from the 132d Psalm, 15th verse; the epistle was read by the Rev. Mr. Snow, who also assisted in the administration of the communion.

The church was erected by Messrs. Tolman and Bucklin, of Providence. It is a tasteful and substantial building, in the Norman style, capable of seating about two hundred and fifty people, and is located on a lot of land which is to be used as a burial ground. The whole operation has been completed without debt, and the prospects of the parish are, we understand, encouraging. The Rev. Mr. Richmond has received and accepted a call to its Rectorship, and enters on his duties the first of January next.

In connection with this notice, we cannot withhold our tribute of thanks to the Rev. Mr. McCoy, by whose labors this church was called into existence, and under whose supervision the edifice was nearly completed. Nor can we too highly appreciate the faith and courage of those, who, in this little village, have identified themselves with us. May the pastoral connection which is so soon to be formed, be one of happiness, both to minister and people; and may the prayers which ascended to Heaven on the day of consecration, be always before God, and always bringing down his blessing.—*Christian Witness.*

Christ Church, Hartford.—We learn that at a meeting of the Parish of Christ Church, Hartford, held on Tuesday, the 7th inst., the Rev. Peter S. Chauncey was called to the Rectorship of that Church. Mr. Chauncey is now Rector of Christ Church, Rye, including St. Peter's Chapel, Port Chester, Westchester county, N. Y. Whether there is any probability of his accepting the appointment, we are not informed. But, departing from our usual custom in such cases, we cannot refrain from expressing the earnest hope that he will return a favorable answer. If he concludes to come among us, he will find an united Parish, which made the election, we understand, with great unanimity; and will be welcomed by the Diocese at large, as a brother much beloved and highly acceptable, to the number of her clergy, and a share in her councils.

Clerical Changes.

The Rev. B. G. Noble has been appointed Assistant to the Church of the Holy Trinity in Brooklyn.

The Rev. D. Hillhouse Buel has accepted a call to the Rectorship of Emmanuel Parish, Alleghany county P. O., Cumberland.

The Rev. John F. Hoff has resigned St. Mark's Parish, Frederick county, and taken letters dimissory to the Diocese of Virginia.

The Rev Samuel C. Kerr has resigned the charge of All Faith Parish, St. Mary's county, and taken letters dimissory to the Diocese of Mississippi.

The Bev. John H. Chew has resigned the charge of King and Queen Parish, St. Mary's county, and accepted a call to the assistant ministership of St. Paul's Parish, Prince George county.

The Rev. Wm. White Bronson, having received and accepted a unanimous call to the Parish of St. James's, Danbury, Ct., has resigned the Rectorship of Christ Church, Trumbull, and Grace Church, Long Hill. Until farther notice, all letters, &c., may be directed to him as heretofore—Long Hill Post Office, Trumbull.

Rev. Christopher B. Wyatt, of the Diocese of New York, has received and accepted a call to the Rectorship of the Church of St. James the Less, near the Falls of Schuykill, Philadelphia county, and is expected to enter on his duties at Christmas.

The Rev. S. R. Gordon has taken charge of St. Paul's parish, Kent county, Maryland. Post office, Chestertown, Maryland.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 7th inst., the Treasurer has received the following contributions:

From offerings of the Chapel of St Paul's College, College Point, L I, 30; offerings of the Army in Mexico, collected on several occasions of administering the Holy Communion, by the Rev J McCarty, received by the hands of Capt Henry C Wayne, U S Army, 60; Christ ch, Bethlehem, Ct, 3; St Paul's, Steubenville—this for Illinois, 22; through W P Hunter, R A in Ga—Advent College, Chrish ch, Savannah, 85 95; for Little Rock, Ark, 3 50; St John's, 81 70; for Little Rock, 1—172 15; Zion ch, Greenburgh, N Y, 5 50; St John's, New Milford, Ct, 25; St Luke's, Catskill, N Y, 20; Christ ch, Sharon, Ct, 7 50; Domestic Missions, T K, Illinois, 10; Christ ch, Norwich Ct, 22; Emmanual parish, Alleghany Co, Md, 30 82; Christ ch, Shrewsbury, N J, 10; St John's, Salem, N J, 15; ch of the Holy Cross, Troy, N Y, 33; Christ ch, Ballston Spa, N Y, 15 50; St Stephen's Middlebury, Vt, Advent College, 10 57; Parish do, 5 50; Juvenile Miss. Society, 3 50; a lady 50c—20 07; St John's, Cohoes, N Y, 5; St James, Derby, Ct, 28 50; St Paul's, East Chester N Y, 32 35; S S, 1 50; St Stephen's, Ridgefield, Ct, 7; Trinity ch, Newport, R I, 40; St John's, Huntington, L I, 5; St Mark's in the Bowery, part offerings, 12 75; St Andrew's parish, St Mary's Co, Md, 7; a widow's mite, Pittsboro, N C, through Mr Dana, 3; ch of the Holy Trinity, Haddam, Ct, 4 32; Christ ch, Guilford, Va, for the Jews, 2; St Paul's parish, Kent Co, 5; St John's, Fayetteville, N C, 100; St. Peter's, Morristown, N J, (received on the 30th Nov,) 32 81; Christ ch, East Haven, Ct, 3 25; St John's, Richmond, Va, 43 80; St Luke's Powhattan Co, Va, 7 25; St Luke's, Richfield, Otsego Co, N Y, 4; Mr Henderson, Texas, 20; from members of Christ ch, Phila, through Moses Kempton Esq, Warden, in addition to the amount acknowledged last week, 106; weekly offerings of Grace ch, Sandusky City, Ohio, 15; St John's, Elizabethtown, N J, 33 11: for Wis. 7 50; from Missionary Stations, Christ ch, Indianapolis, Ind, 24 50; Advent College, 13 50; Lawrenceburgh, Ind, 5; St Mary's, Delphi, Ind, 5; St Michael's, Manchester, N H, 17—64 80; Miss Eliza I Turner, 10; quarterly collection, Christ ch, Middletown, Ct, Advent Sunday, 31 25. Total, 1133 73.

THOMAS N. STANFORD, Treasurer,
139 Broadway.
New York, Dec. 14th, 1847.

Foreign Missions.—Since his report of Nov. 7th, the Treasurer acknowledges the receipt of the following amounts:—

Through W A Hubbard, R A, Richmond, Va—St Paul's parish, King Co, Geo, from I W Stuart, for Africa, 1; do, I V Stuart, for Grace, 25c; from Dabney Davis, 2 50; Mrs Peter Minor, Sen. 1; Christ ch, Middlesex Co, 10; Christ ch, Millwood, Clark Co, Va, 19; do, for China, 1; St John's ch, Richmond, 25 88; do, for Africa, 5—65 55; part offerings, St Mark's ch. New York, 1; Sun. School do, to aid in education of a boy, China, 2 50; from Sun. School, St John's ch, Savannah, Geo; for education of a child in China, 12 50; little girls sewing class of do, for the education of a child, Africa, 10—22 50; week's offerings, Grace ch, Sandusky City, O, 5; offerings of the Army in Mexico, collected on several occasions of administering the Holy Communion, by the Rev J NcCarty, Chaplain U S A, received through Capt Henry C Wayne, U S A, 40; St John's ch, Waterbury, Ct, 45; through Henry Trescott, R A—St Philip's ch, Charleston, S C, for Syra, 5; do, for general purposes, 19; monthly missionary Lecture, Oct. and Nov. 2 48; St Paul's ch do, 12; do, for Africa, 3—41 40; Mrs J B Clemson, ch Holy Trinity Westchester, Chester Co, Pa, for the education of a boy, China, 25; Holy Trinity parish, do, do, 21—47; Christ ch, Guilford Vt, 3; Harcourt parish, Gambier, O, 13; Trinity ch, Newark, O, 1; through W H Hubbard, Richmond, Va—from a member for Constantinople, 30; X T do, do, for do, 3—33; family mite box, 1 87. Total, $321 98.

J. SMYTH ROGERS, Treasurer,
281 Broadway.
New-York, December 14, 1847.

SOLDIER'S MISSION CHURCH—*Governor's Island*—The purchase of a small Organ (Price $270) having been proposed as an appropriate "Christmas Present"—the following sums are herewith acdnowledged:

From J McVickar, 50; Henry Erben, 50; Lieut. Harvey Allen, (remitted from Mexico,) 20; contribution of soldiers, 4 22—$124 22.

J. McVICKAR, Chaplain, &c.

Free Church of the Holy Martyrs.—The subscriber gratefully acknowledges the receipt of the several articles of clothing for the poor, from H. C.

JAMES MILLETT, Rector,
133 Eldridge-st., between Rivington and Delancy.

Further donations of food, clothing or money being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Standford & Swords, 139 Broadway, or at 133 Eldridge-st.

Dec. 18, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From G C Verplanck, 5; C B Bostwick, 2; Edward W Laight, 5; Wm M Benjamin, 2; H E Davies, 2; George Coggill, 2; T W Edmonds, 2; William Betts, 2; W B Windle, 2; Mrs J T Irving, 5; Rev W C Mead, D D, 2; Mr and Mrs D A Cushman, 4; Nath. F. Moore, LL D, 2; Mrs Catharine Hecker, 2; Miss Hosack, 2—annual subscribers—$41. J Noble, donation, 5. Total amount, $46.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 14, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From J Noble, donation, 5; Rev R Sherwood, donation, 1—6. G C Verplanck, 2; G Coggill, 1; E W Laight, 2; Rev Wm Berrian, 2; Wm Betts, 1; Wm Nelson, 1; W B Windle, 1; Nath. F Moore, 1; Mrs Catharine Hecker, 2—annual subscribers—13. Total amount, $19.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, December 14, 1847.

☞ A third edition of the Church Almanac is now on sale.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Messrs Stanford & Swords, from a lady of St Paul's Chapel, $5; from a friend, a highly valued box of clothing.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; or at 77 2d Avenue.

New York, December 14, 1847.

Notices.

☞ The Rev. W. Y. Rooker, assistant minister of St. George's Church, will preach the stated Quarterly Sermon, in the Free Church of the Epiphany, 130 Staunton street, on Sunday evening, December 19. Service to commence at 7 1-2 o'clock.

The usual collection will be made in behalf of said church. December 18, 1847.

ST. MATTHEW'S FREE CHURCH.—Christopher street.—The Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn, will preach the stated Quarterly Sermon in this church on Sunday evening, 19th inst.

Service to commence at 7 1-2 o'clock.

New York, December 18, 1847.

ST. GEORGE THE MARTYR,
No. 175 Wooster street, between Houston and Bleecker.

The Services of this Church are intended to be available to persons who have no stated place of worship, and who desire the ministrations of God's Holy Word and Sacraments; especially to British Emigrants, who not being aware that the American Church is the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come, are sometimes led off from the care of the Church into strange pastures, and sometimes, even, into the haunts of infidelity and vice.

Divine Service every Lord's Day, at half-past Ten in the morning, and at half-past Seven o'clock in the evening. Catechetical Instruction to the children at half-past two o'clock. The Holy Communion is administered on the First Sunday in the month, and on all Festival Sundays throughout the year.

The Seats are entirely *Free*, and such Families as reside within the immediate vicinity are most earnestly and affectionately invited to attend this Church.

MOSES MARCUS, Rector, Missionary
to British Emigrants, and Chaplain of the
New York "St. George's Society."
Residence, No. 15 West 24th street.

☞ In consequence of the inclemency of the weather, the Rev. Dr. Seabury did not preach on Sunday evening last at the Church of St. George the Martyr, but will do so, (D. V.,) on Sunday evening, the 19th inst.

New York, December 18, 1847.

Obituary.

Lost, in the wreck of the Stephen Whitney, on the 10th of November last, Captain CHARLES W. POPHAM, of New York, son of the late Major William Popham.

Among those who perished with this hapless vessel, the news of whose fate has just reached us, few went down to their ocean graves, more deeply mourned, or sincerely honored, than he whose early death is here recorded. Captain Popham was a man, whom to know, was also to love. Prompt in action, firm in duty, with a heart whose disinterested kindness many an Irish emigrant will long remember, he has passed away in the prime of his days, and in the midst of his usefulness, leaving to his children the rich legacy of an unspotted name, and to his friends, the memory of an upright man, a brave commander, and a consistent Christian. Fearfully sudden as was the summons, arrayed as was the death-angel in his most frightful garb, those who knew him best, must feel that he was not unprepared to meet the terrific messenger, and can trust his mortal remains to their watery sepulchre, in hope of that day, when the earth and the sea shall give up their dead.

STEPHEN B. HOFFMAN, jr., died on Friday, the 10th inst., after a short illness, at twenty-two years of age. 'Cut down like a flower,' his death will indeed be *felt* by the hearts of many who could not but love a man so pure from guile. God has wisely ordered that the place he occupied as a son, a brother, and a friend, most loving and beloved, should 'know him no more.' Bereaved mother! 'God tempers the wind to the shorn lamb.' God alone can fill the void for those who sorrow not as 'without hope;' for, nurtured in the bosom of His Church, on Sunday last when his remains were consigned to the tomb, the comfortable assurance was repeated that He hath given 'the victory through our Lord Jesus Christ.'

Died,

On the afternoon of the 13th inst., JANE GIBSON, relict of the late David G. Gibson, in the 79th year of her age.

To Correspondents.

"Obsta Principiis," "E," and "X," are received.

Calendar.

DECEMBER.

19. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, or the Birth Day of Christ, commonly called CHRISTMAS DAY.—*Proper Psalms instead of the Psalms for the Day.*
26. First Sunday after Christmas.—St. Stephen the Martyr.
27. St. John the Evangelist.
28 The Holy Innocents.

CHRISTMAS AND NEW YEAR'S PRESENTS
Published and for sale by the General Protestant Episcopal Sunday School Union Depository, No. 20 John street, New York.

SIMPLE STORIES FOR CHILDREN, 45 pages, with an engraving, fancy paper, and half Morocco.

THE DOUBT SETTLED—24 pages, with an engraving, fancy paper, and half Morocco.

STORIES ILLUSTRATIVE OF OUR DUTY TOWARDS GOD, *as contained in the first four Commandments*, 68 pages, with 4 engravings, fancy paper, half Morocco, and Muslin.

THE JEWELS, or, Michael Ashdell's Trial, 60 pages, with 4 engravings, fancy paper, half Morocco, and Muslin.

CHARLIE BURTON, a Tale, 144 pages, with an engraving, fancy paper, half Morocco, and Muslin.

ALSO, FOR SALE

A CHRISTMAS CAROL FOR 1847, by a Lady, beautifully Illustrated and Illuminated, 16 pages, fancy paper.

ENGLISH BOOKS—Four-penny, Three-penny, Penny, and Half-penny Children Books—104 varieties, in 8 distinct packages—(at less than the London prices,) with many other choice books.

The Agent of the S. S. Union gives notice, that he has purchased by direction of the Committee, the copy rights and stereotype plates of the following books, by the Rev. Henry W. Lee, lately published by James B Dow;

EMMA, THE CHILD THAT JESUS CALLED—

PRAYERS FOR CHILDREN—and will speedily issue editions of the same.

Also—that he has purchased the remainder of the current edition of

ORIGIN AND COMPILATION OF THE BOOK OF COMMON PRAYER, by the Rev. W. H. Odenheimer.

ENGLISH BOOKS, JUST RECEIVED.

The Liturgy compared with the Bible, by Baily, 12mo. cloth, $1 50.

Sutton's Learn to Live and Learn to Die, 12mo., large print, with memoir of the author, bound in one volume, calf extra, $2 50.

James on the Collects, 12mo. cloth, 87 1-2 cts.

Address orders for the above, and other publications of the Society, to DANIEL DANA, JR., Agent, &c.,
Dec. 18—3t 20 John street, New York.

ELEGANTLY ILLUSTRATED WORKS.
For Christmas and New Year's Presents, &c.
For sale by D. APPLETON & Co., 200 Broadway.

Waverly Novels, Abbottsford edition, 12 vols.
National Portrait Gallery, 2 vols. 4to. or 1 vol. folio.
Hogarth's Works, 1 vol. folio.
Moore's Irish Melodies, illustrated by Maclise, 1 vol.
Songs of Shakspeare, by Etching Club.
Gray's Elegy, by do.
Do. do. Illuminated by Owen Jones.
Murray's Illuminated Book of Common Prayer.
Martin's Bible Illustrations, folio.
Heroines of Shakspeare.
Froissart's Chronicles (Illuminations to) 2 vols. large 4to. very splendid.
Waverly Gallery of Portraits.
Byron do do.
Thomson's Seasons, by Etching Club Artists.
Goldsmith's Poetical Works. do.
Charendon's History of the Rebellion, 2 vols. illustrated.
Burnet's History of his own Times, 2 vols. illustrated.
Shakspeare's Works—various editions.
Wilkinson's Manners of the Ancient Egyptians, 6 vols.
Josephus, translated by Whiston.
Poems and Pictures—a charming book.
The Poet's Pleasance, edited by Eden Warwick.
Halleck's Complete Poetical Works, beautifully illus'd.
Southey's do. do.
Moore's do. do.
Scott's do. do.
Goldsmith's do. do.
Grey's do. do.
Byron's do. do.
Cowper's do. do.
Milton's do. do.
Burns's do. do.
Bryant's do. do.
Longfellow's do. do.
Willis's do. do.
. List to be continued.

D, A. & Co. have now ready, gratis, a list of their choice and extensive stock of Elegant Works, adapted for Christmas or New Year's Presents.
December 18—1t

SPLENDID OXFORD BIBLES.

D. APPLETON & CO respectfully invite attention to their large assortment of the elegant Oxford Editions of the Bible, so generally preferred to all others for beauty of typographical execution and superior correctness of text. Comprising fifteen different sizes. All bound by the best London workmen, in the most finished and elegant style, including Rich Silk Velvet and Gold Gilt Edges, forming most appropriate and beautiful works for presents, &c.

APPLETON'S NEW STANDARD EDITION.

The Book of Common Prayer of the Protestant Episcopal Church in the United States. Embracing six varieties of sizes, with Steel Illustrations by Overbeck, in all styles of Turkey Morocco and plain bindings; or in Rich Silk Velvet, with Gold Gilt Clasps and Borders.

. The Publishers can confidently recommend to the patronage of the Clergy and Laity, this edition of The Book of Common Prayer as being very accurately printed; the proof-sheets having been carefully revised by one of the committee appointed by the General Convention, to set forth a Standard Prayer Book.
December 18—1t

ELEGANT HOLIDAY PRESENTS—1848.

THE Subscriber begs leave respectfully to announce that he has on hand, as usual, at the old stand No. 76 BOWERY, a fine assortment of beautiful Books, and other articles suitable for Christmas and Now Year's Presents—consisting of all the

ENGLISH AND AMERICAN ANNUALS
Published—for 1848.

FAMILY BIBLES, beautifully bound in Turkey Morocco, with fine engravings; also, various other editions of smaller Bibles, some with gold clasps.
BOOK OF COMMON PRAYER—Elegant editions, superbly bound—some in morocco and velvet, with gold clasps.
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VARIOUS STANDARD, Religious, and Illustrated Works, by the most popular authors, in fine bindings.
BEAUTIFUL EDITIONS of the English and American Poets.
THE MINIATURE LIBRARY—Comprising a series of choice little books—neat and cheap.
BOOKS FOR CHILDREN—A very large assortment, including all the most popular authors, with the Juvenile Annuals published for 1848.
GAMES, PUZZLES, Dissected Maps, &c. &c.
FANCY ARTICLES, viz.—Writing Desks, Work Boxes, Card and Needle Cases, Bronze Inkstands, Pocket Books, Purses, Accordeons, Papeteries, Knives, Gold Pens, Seals, Card Baskets, Gold and Silver Pencils, Ivory Tablets, Port Folios, Pearl Folders, Ladies' Companions, &c. &c.—with a variety of other articles suitable for Presents
Subscriptions received for all the Fashionable Magazines for 1848.
All for sale at the very lowest prices.
SAMUEL RAYNOR, 76 Bowery.
December 18—1t$

HOLIDAY BOOKS.

JUST Published, with beautiful illustrations: A VISIT FROM SANTA CLAUS.

"'Twas the night before Christmas," when all through the house,
Not a creature was stirring, not even a mouse."

Being a present for good little boys and girls. This little book is printed in superb style, and the illustrations are all original. Price 12 1-2 cents.

BIBLES AND PRAYER BOOKS,
Of all sizes and styles of Binding, suitable for presents. Illustrated Works, &c &c.; also a splendid edition of the
PROPER LESSONS,
Printed on the finest paper, and bound in the most elegant style.

☞ The above, and all other books in the store, will be sold at *reduced* prices.
HENRY M. ONDERDONK, 10 John-st.
December 18.

BANVARD'S
MAMMOTH PANORAMA OF THE
MISSISSIPPI RIVER!
Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude, BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A. M.
December 18—yl

FRENCH BOARDING.

A FEW young gentlemen of strict moral sentiments, will be admitted in the house of a pious family, where the French language only is permitted to be spoken.—Residence within three minutes walk of the Park. Letters, post paid, addressed to Box 1743.
December 18—4t

From Keble's Lyra Innocentium.

CHRISTMAS DAY.

(*While waiting on an Infant home.*)

"Behold, I and the children which God hath given me."

THOU, who didst choose thine awful room
Within the undefiled womb,—
The bridal chamber, where our God
For spousals high made brief abode,
High spousals, evermore to bind
The Godhead with our fallen kind:—
Now while the o'earching clouds among
Echoes the Angels' matin song,
While heart and hand,
In every land,
The Saints their sacrifice prepare
The Cradle to adore of Heaven's dread Heir,
Behold where in the silent shade
Thy slumbering little ones till matin prime are laid.
Soon will a thousand bells ring out,
A thousand roofs the choral shout
Prolong, where Kings with Shepherds meet,
His manger with their gifts to greet.
What shall we do, mine infant dear,
Who may not those glad anthems hear?
How shall we serve Him, thou and I,
Far from that glorious company?
Thou smil'st in sleep:
Who knows how deep
The dream of joy that smile denotes?
Mild as the summer lightning, see, it floats,
As if, the new-born Spirit o'er,
Came voices low from where departed babes adore.

Such is thy silent Liturgy,
But what is ours who wait on thee?
We offer thee to Him, this hour,
Who in like slumber veil'd His power:
Thy cradle with its hopes and fears,
Thy May-day smiles and April tears,
Whate'er thou hast, whate'er thou art,
Howe'er thy mother's dreaming heart
Shapes thy bright doom
In years to come;—
All with that offering would we blend,
Which Saints on earth to Angel hands commend
To bear on high, this favored day,
And on the sovereign Babe's unquenched altar lay.

Mysterious are these smiles of thine;
But ot that Face, the Godhead's shrine,
Those holy lips, that awful brow,
Nor Angel then nor Prophet now
Might truly deem; none trace aright
Those hoverings of supernal light.
No more to sight, in earth or heaven,
Shall the Eternal Child be given,
But, Infant dear,
Unveiled and clear,
Thou shalt behold Him as He died,
Thine eye shall gaze upon the Crucified:
In mercy may He meet thy gaze,
And all the joy fulfil of all His bright glad days!

DEFERRED ITEMS.

RED RIVER SETTLEMENT.

The settlements at the Red River, or Prince Rupert's Land, are very little known in this Province, although there are several very zealous and active Missionaries laboring amongst the Indians and white population in that country. It will be remembered that this settlement was visited by the Lord Bishop of Montreal two years ago, and that he confirmed a large number of persons and held an ordination. It has long been named as one of the places to which a Bishop is to be sent, but as yet nothing definite has been done.

Amongst our Colonial Ecclesiastical Intelligence will be found a most interesting letter from the Rev. John Smithurst to the Bishop of Montreal, giving a general view of the present state of that Mission. We are also favored by his Lordship with some further particulars contained in a letter from a gentleman of high rank in the settlement, who takes a lively interest in the prosperity of the Church. The Mr. Cockran alluded to in the following extract is the gentleman who was on a visit to this city, for the purpose of recruiting his health, some few months ago:

"Almost immediately after your Lordship's departure, Mr. Cockran, with characteristic zeal and generosity, threw himself, heart and soul, into the erecting of a new church, to be built of stone, and to accommodate eight hundred persons. In thus providing, both as to materials and as to size, for posterity, the noble-hearted founder laid the financial foundation of the edifice in the munificent donation of £100 sterling—a degree of liberality which, as an example, at least doubled the contributions of others. Independently of the gifts of the rest of the clergy and myself, one individual of small capital, who earns his bread by his own industry, subscribed £40 in hard money. Such doings, on the part of the flock, are the best mirror of the character and influence of the pastor. Even beyond the limits of the country, Mr. Cockran's name bore good fruit, for a personal friend in England collected about £70 for the undertaking, and Mr. Finlayson, of Lachine, mainly from a regard to the man, sent him a check for £50.

"Last year Mr. Cockran's departure spread a general gloom over the whole of his congregation, while the report of his contemplated return has, this season, diffused an universal joy, which evidently comes from the depth of every man's feelings. In truth, nearly all the intermediate events appear to have conspired to preserve his memory. First came the fatal dysentery, in which, if he had remained, so many would have had him not merely as a clergyman, but as a nurse; then came the failure of crops—an evil which, in individual cases, he had so often remedied."

The settlement at the Red River presents a striking instance of the mischief arising from planting the Church on what may justly be deemed a Presbyterian model, in place of the only correct, because only Scriptural, one, of sending a Bishop with the Missionaries, or before them. The Bishop of Montreal's Episcopal visit to that Mission has been productive of much benefit, inasmuch as it was a great comfort to the Missionaries,—it encouraged them to persevere in spite of all difficulties, and it completely put a stop to the slur cast upon them both by Romanists and Presbyterians, that they professed subjection to a Bishop, whilst they never enjoyed the advantages of the system which they both believed and taught was necessary to the existence of the Church; and this was and is the more severely felt by the Missionaries, because they are surrounded by an active and vigilant body of Romish Missionaries with a Bishop at their head.

The following is the letter referred to above:

Indian Settlement, Red River, July 30, 1847.

My Lord,—By the spring canoes, which reached here on the 12th ultimo, I had the pleasure of receiving your Lordship's letter of April 9th, and must beg leave to offer my sincere thanks for the kind remembrance.

Through the Divine mercy, the settlement has been in a healthy state during the present summer, but the people have suffered much from a scarcity of provisions. I think I informed your Lordship that the harvest of last year was a failure. This has been severely felt by the Indians, and has been the cause of a diminished attendance both at the church and the school. Whole families have been compelled to go away for several weeks together, either to some good fishing place or to the plains for hunting.—In this way I have frequently been deprived of one-fourth, and sometimes of one-half, of my congregation. I must do the Indians the justice to say, that they have made great sacrifices to avoid leaving the means of grace and of instruction, but there is no remedy when starvation is impending. I know many who suffered a good deal before they went away; and others, unwilling to take their children from school, brought them weekly a supply of provisions, at considerable inconvenience. The present harvest will, I fear, be a very scanty one, and in many places the return is not equal to the seed sown. This will, I fear, cause us to labor under the same, if not under greater difficulties, during the ensuing year. A year ago, many persons had on hand a good supply of old grain, but now there is not so much as a single pound of flour to be purchased in the whole settlement. All depend upon the coming harvest, and from what I can learn the produce is likely to be very small. The Hudson Bay Company have been bringing up from Canada to Fort William, during the spring, large supplies of flour, to be brought on by canoe to Red River, for the soldiers. This fact will give your Lordship some idea of the apprehended scarcity. We must, however, trust in God, who, by His merciful providence, has brought us through all our other difficulties. He has, doubtless, purposes of mercy in these mysterious dispensations, and will, in the end, cause all things to work together for good.

As regards the Church at Red River, I think I may say that every thing goes on as well as could be expected. Mr. Macallum has the charge of the Upper Church. Mr. James has the duties of the Rapids and of the Middle Church, officiating at the former in the morning and at the latter in the afternoon of Sunday. The congregation are, I am told, large at both places; but I have never been at either since the arrival of Mr. James.

I perform service at the Indian Church on the Sunday morning. There are now two sermons, one in Indian and the other in English, instead of the old system of an interpreter translating sentence by sentence. This appears to answer much better, for the old people find it easier to understand a continuous discourse in Indian than one broken into so many fragments. The young people were also very desirous to have an English sermon, so that both parties are now suited. I am not able to read the Indian sermons fluently, so that I always employ Mr. Cook to read them between the Litany and the Communion Service; I am thus able to rest for a few minutes, and my own English sermon comes in its proper place in the Communion Service. One of the barrack-rooms at the Lower Fort has been fitted up for the performance of Divine service, and I preach there on the Sunday afternoon. The service is not only attended by the garrison, but also by many of the surrounding inhabitants, who are allowed free admission by the Commanding Officer. We have a good choir, formed from the privates of the Sixth, and the sergeant of the Royal Sappers acts as clerk. All behave with great propriety, and I trust that good may be done. I am sorry to say that the full Church service is not performed at the Upper Fort, Mr. Macallum not feeling able to undertake the same. They have a short service, read by one of their own officers, on a Sunday morning.

Mr. Cowley is still at Manitoba Lake, but meets with very little success among the Saulteaux.

Mr. Hunter is, I believe, getting on very well in the Saskatchawan with the Crees. There are now nearly five hundred baptized Indians under his care. By some mistake his last letters have not come to hand, and are, I believe, at Norway House, having been left behind by the boats, so that I shall not receive them probably till October; I cannot, therefore, speak with any degree of accuracy of the present state of things in that quarter.

There are, I think, no changes of importance at Red River since I last wrote to your Lordship, nor am I aware of any other information which I could communicate likely to be interesting.

In conclusion, I must solicit a continued interest in your Lordship's prayers.

I remain, my Lord, your Lordship's
Obedient humble servant,
JOHN SMITHURST.

[*The Church.*

NOVA SCOTIA.

The following account of the recent proceedings at Windsor, relative to King's College, has been forwarded by one of the Alumni, with a request that it may be published in the Times:

ENCŒNIA AT KING'S COLLEGE.

Windsor, 1847.

Pursuant to public notice a larger body of the Alumni met the Governors at Windsor on this occasion than at any former period.

Since the Associated Alumni assembled with the Governors in the Autumn of last year for a similar purpose, they have taken the important step of seeking and obtaining an Act of Incorporation. Although some difference of opinion was known to exist at the time as to the expediency of this measure among the friends of the Institution, it was merely a difference of judgment as to the most efficient method of promoting the interest of the College. The entire unanimity and the earnest desire to co-operate for the good of their common 'Alma Mater' evinced on this occasion, leave no room to doubt that all differences of sentiment have now vanished, and that the 'gentle mother' who numbers her sons from the venerable Visitor of the College down to the youngest member on the matricula, has enlisted in her behalf one common and ardent determination to uphold and sustain her.

As the Greek historian, with prophetic eye, proposed to himself to erect an edifice of no ephemeral duration, but one which should be κτημα εις αει 'an everlasting possession,' so it is the avowed determination of every Alumnus of this venerable institution to put forth his best exertions on its behalf, that with the blessing of Providence on these exertions, he may, contemplating his own part, however humble, in the good work, be enabled to exclaim with the poet:

> "Exegi monumentum acre perennius,
> Regalique situ Pyramidum altius;
> Quod non imber edax, non Aquilo impotens
> Possit diruere, aut innumerabilis
> Annorum series, et fuga temporum."

On Monday, the day previous to that appointed for the Encœnia, the weather was fine, and permitted the various parties who attended to travel with comfort. On Tuesday, however, the Alumni had cause of complaint against the Governors (happily it is the only cause) that although they have gracefully granted to them one part of the gift to Æolus 'accumbere epulis,' yet they have strangely omitted to confer the other and make them 'nimborumque tempestatumque potentes.' Torrents of rain and peals of thunder visited the classic groves, contrary to all the wishes of the Alumni on this occasion, as on that of the past year.

After the consecration of the new Chapel of Ease, the Governors and the Association proceeded to the College Hall, where the degree of A. M. was conferred on Rev. E. B. Nichols, A. B., and that of A. B. on Mr. B. G. Gray, Commoner. The Governors having retired to the College Library, the Alumni proceeded to business in the Hall, and were shortly after requested to meet the Governors in a free conference on the important subject of raising a permanent fund, which has occupied the attention of both parties for some time past. The same happy spirit of unanimity which characterized the other proceedings, prevailed also on this subject, leaving little doubt of the successful issue of their joint endeavors.

The Visitor then announced the pleasing intelligence that the services of a gentleman of high attainments, a senior Wrangler of Cambrigde, has been secured as a Professor of Mathematics, who is expected shortly to arrive from England. With the deep learning and varied acquirements of the Rev. Dr. McCawley, and the benefit to be derived from the tuition of so accomplished a modern linguist as Dr. Mantovani, together with the instructions of the gentleman above alluded to as Professor of Mathematics and Natural Philosophy, Windsor will afford the means of acquiring a liberal education second at least to none in the Province; and will, we trust, continue to send forth from its walls such men as now adorn in various professions the rank of the Alumni.

At seven o'clock, the Alumni, impelled by that abhorrence of a vacuum which, though esteemed by some unexploded doctrine, exerted a singular influence on this occasion, again proceeded with the Governors 'ad festas dapes,' where a more natural state speedily supervened. After the removal of the cloth, his Excellency the Lieutenant Governor proposed the usual toasts. In answer to that of "Prosperity to King's College," the President of the College, in the course of an eloquent address, alluded most gracefully and feelingly to the loss sustained by the Institution since the last annual meeting, of one who "as a scholar, a gentleman, a christian, and a divine," was among its brightest ornaments.

After several addresses in the happiest style of eloquence and humor by other gentlemen present, all of whom pledged their influence and efforts for the support of the College, his Excellency retired, and the assembled guests followed his example, all having a common feeling of pleasure at the brightening prospects of the College, of which this happy meeting seems to be the precursor and pledge.

On Wednesday, the Governors of the Institution and the Incorporated Alumni again met in the College Library, and finally arranged their measures for raising the proposed funds. An examination was then held, conducted by the Presidents of the College and of the Incorporated Alumni, (the Rev. Dr. McCawley and the Rev. Dr. Twining) of the candidates for the vacant scholarships, four in number which were adjudged severally to Messrs. Robert Hazen, Robert Haliburton, Reginald Bullock, and Charles Allison.

We cannot conclude this notice of the Encœnia—the results of which must be highly gratifying to every friend of the College, without expressing the sense entertained by the Alumni of their deep obligations to his Excellency Sir John Harvey. They believe it to be mainly owing to his kind and influential exertions in their behalf, that they have been placed in a position to benefit the Institution they love; and to the same source they trace in great degree the unanimity which has happily prevailed on the late occasion.—*Halifax Times.*

DIOCESE OF YORK.—In pursuance of a resolution, adopted by acclamation at the annual meeting of the Diocesan Society for the Propagation of the Gospel in Foreign Parts, held in York on Tuesday, the 12th instant, a deputation consisting of Archdeacons Creyke, Wilberforce, and Churton, the Dean of Ripon, Canon Trevor, and the secretaries of the society (the Rev. E. J. Raines and Dr. Shann,) waited subsequently on the Archbishop, at his palace, Bishopsthorpe, and, being admitted to his Grace's presence, Archdeacon Creyke, the senior vice-president of the society, spoke as follows:—

"My Lord Archbishop,—I am intrusted with a duty which is at the same time most gratifying to my feelings, and very difficult to be discharged adequately to my desires. The respect which I bear to your Grace's Episcopal office, the reverence which I feel for your advanced years and distinguished character, to which I hope it is not improper to add, the love and affection I bear to your Grace for many favors and kind protection so long extended to myself, are such that I dare not attempt to give utterance to what I feel; I will content myself, therefore, with acquainting your Grace, that, at the numerous and influential meeting held in York yesterday of the Diocesan Society for the Propagation of the Gospel in Foreign Parts, an address of respect and affection, moved by the Very Rev. the Dean of Ripon, and seconded by Mr. Edwin Smith, was unanimously adopted. That address the Dean, who is now present, will have the honor to read to your Grace, and I am commissioned to express the satisfaction which all the deputation entertain in being allowed to present it."

The Dean of Ripon then read the address, and delivered it to his Grace. The Archbishop immediately replied in the following words:

"It is a great gratification and comfort to me to receive this kind expression of feeling on the part of the meeting which assembled yesterday. Those meetings I always attended and presided over when I was able, and I have never ceased to feel the warmest interest in the proceedings of the society. I am very thankful for the good wishes expressed for my health. I am at the close of a life unusually extended, and blessed with health, strength, kind friends, and an affectionate family—every comfort this world can afford; and I should be very ungrateful if I did not, as it is my duty to do, assist every exertion for the extension of the Gospel of our blessed Saviour." The Archbishop then shook hands with each member of the deputation, and requested the secretaries to take charge of his usual contribution to the plate. His Grace conversed with great animation and kindness with each gentleman in succession. In the course of his remarks, the Archbishop assured the company he was in perfect health, with the exception of not having so free a use of his hands and lower limbs. "In other respects," said his Grace, "I am as well as when I was twenty-five."—*Globe.*

Ibraham Pacha has arrived in Malta, from Alexandria, on his way to England.

It is said that an increase in the number of East Indian Bishops will shortly take place.

MISSIONS OF VIRGINIA.

In connection with "Church Missions," the reader should consider what each Diocese contributes towards Missions within *its own* borders. The following, for which we are indebted to the Utica Gospel Messenger, will help to convey a true impression on the whole subject.

The Episcopal Recorder, of Oct. 30th, contains a strong and somewhat starting report of the Diocesan Missionary Society of this very extensive and important Diocese. We are sorry to observe this deterioration in the funds of a Diocese so abundantly able to furnish means for its support.

We have heard it said, often and again, that those who do most for Foreign, and other extraneous Missions, will do most for Home Missions, in other words, *Diocesan* Missions.

The statement before us asserts, a sad falling off of care for the destitute sections of the Diocese. The whole report is worthy of attention, and, in reality, urges the principle for which we have, in our plain way, always contended. Provide for your own households, your families, your Dioceses, and as you grow in strength you will the more readily and carefully attend to the wants of more distant brethren.

The lesson taught in this report applies well to the Diocese of Western New York, and yet we are happy to say, that with our nearly 50 Missionary stations and nearly 40 Missionaries, who have been duly paid quarterly, we have contributed a very creditable proportion to the Foreign and Domestic Boards. We hope our readers will peruse attentively, that part of the Virginia report which we here give.

As we have already remarked, the statement asserts:

"That the contributions to this Society at the last Convention, were $549 45 less than at the Convention of 1845, and 217 99 less than at the Convention of 1846. It also appears that the balance in hand Oct. 1st, to meet all appropriations is only $489 78. At the commencement of the present Conventional year, the funds in hand were $456 42 less than at the same period of the year before. Owing to this low state of the treasury, the Committee have been obliged to diminish the very insufficient appropriations before made to our Missionaries. And even on this reduced scale, there will be a large deficiency in meeting those payments yet to fall due. It should also be stated that many of the most important Missionary stations in the Diocese, are now vacant, as those in Albemarle, at Clarksburg, at Parkersburg, at Point Pleasant, in Southampton, Fairfax and Charlotte counties. Some of these stations will very soon be filled, and all of them, we hope, will be supplied before the next Convention. To meet the appropriations heretofore made to them, would require $1000, so that near $2000 more than we now have, will be needed to meet the appropriations expected of the Committee.

The friends of the Church will be grieved to learn this decline in the liberality of our people towards the Missionary Society established and fostered by our Convention. The growth of the Diocese greatly depends on its prosperity.

How is the Church to be extended in our Diocese unless we (as our sister Dioceses do) sustain weak congregations in their infancy. It is in vain to appeal to the General Missionary Society. That appeal has been made, and the answer was, 'Virginia is able to take care of herself.' This is indeed that portion of the Lord's vineyard which, by the providence of God, has been specially committed to our culture. If we neglect it, no other portion of the Episcopal Church will occupy it. And while Western Virginia presents such extensive regions of country, destitute of any efficient supply of the ministrations of the gospel, while the Romanists are diligently laboring to occupy these promising fields of Missionary enterprise, while error and schism are so widely disseminated, shall we as a Church be idle? While our little flocks are without pastors—without the public means of grace—without the sacred rites of our holy religion—while they are discouraged, scattered and almost tempted in despair to seek shelter in strange folds, shall we not be roused to a right perception of our duty effectually to occupy this Missionary ground to which Providence so plainly directs our attention?

While we have in Virginia so many stations where with a little fostering care for a few years, permanent congregations may be established, where we can know the characters and capacities for usefulness of those on whom our funds are bestowed; where we can mark the progress of their work; where we can relieve pressing need which we know exists, surely we need not search far for objects on whom to expend our Missionary sympathies. We mean not to detract from the claims of other fields of labor, or to diminish their resources. We simply plead earnestly the wants, and press zealously the claims of this, while it is our special duty to occupy, and which if we neglect, will be wholly lost to the Church, whose interest we should labor to advance.

It is with the most painful regret that your Committee have been obliged to call upon faithful and zealous ministers, receiving less than enough to supply the decent necessaries of life, to submit to a considerable reduction even of that small pittance.

When our brethren whose lot has been cast in regions less highly favored with religious privileges than ours, appeal to us and say we love the Episcopal Church—we wish to worship in its sanctuaries—we desire to train our children in its principles and its worship, we will do all that we can for the support of a minister, but in the infancy of our congregation we need aid—shall we quench their zeal by a refusal? When they say to us, their brethren, who are blessed with the constant ministrations of the Gospel, aid us in procuring the preaching of the Gospel and the enjoyment of the sacraments and other means of grace—send us a pastor to comfort us in sickness—to offer up the blessed consolations of the Gospel in affliction—to receive our children into the fold of Christ, and to perform the last solemn rites of our Church over our beloved dead—shall your committee say no! to such affecting appeals?

Will the Episcopal Church of Virginia give up her Missionary stations? Will she care to extend her blessings to those who are beyond the bounds of her regularly and efficiently sustained congregations? Will she be content with the ground she now occupies, while Christ commands her, "preach the Gospel to every creature," and such great destitution of the preached Gospel exists within the bounds of our Diocese? Will she say to zealous ministers who are willing with the bare necessaries of life to labor in the service of Christ and his Church, go elsewhere, though I have abundance? I will turn a deaf ear to your claims? Will she say to her scattered members, I heed you not—I have no sympathy or aid for you, there are other fields than mine, enter them and be fed?

We deem it unnecessary to add now in detail, those considerations of duty and responsibility which are so familiar to all our brethren, both clerical and lay. We trust this simple statement of facts, showing the pressing wants of our Diocesan Missionary Society, will bring into its treasury an abundant supply."

NOVEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and twenty-one* new policies during the month of November, viz:

To Merchants and Traders,	43	To Physicians,	11
" Manufacturers,	13	" Clerks,	8
" Mechanics,	18	" Clergymen,	2
" Sea Captains,	2	" Architect,	1
" Seamen,	1	" Farmers,	2
" Lawyers,	3	" Cashier of Bank,	1
" Ladies,	3	" Editors,	2
" Agents,	4	" Other Occupations,	7
	87		34

New Policies issued in November, 1847, 121.

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—
at the office daily, from 2 to 3 o'clock.
December 11—tf

BOOK AND FANCY JOB PRINTING neatly executed at this office.

Checks, Drafts, Notes, Receipts, Bill-heads, &c.
Executed with neatness and dispatch.

The Churchman's Book and Job Printing Establishment.

11 Spruce-st. N.Y.

THE Subscribers beg leave respectfully to introduce to the notice of Churchmen generally, the establishment, by them, of an office of the above description, for the purpose, more immediately, of doing

ANY AND ALL KINDS OF PRINTING,

which may be required by Members of the P. E. Church generally, at the above mentioned place—

No. 11 Spruce street, New York.

And, to insure a more perfect satisfaction to our patrons, we have replenished our office with new materials—determined to do work in a manner

Not to be Surpassed by any Office

in the City of New York.

To those who may be induced to lend us their patronizing aid, we would pledge ourselves to do their work with that promptness which we hope will insure a return of each and every patron.

Our wish is but to be known, and that too by trial; confident that we shall not fail to please those who may patronize us—for either neatness or dispatch—and hoping thus to receive and merit a liberal encouragement from those who may have work of this kind to be done, both here and elsewhere.

W. H. B. SMITH & CO.

November 20—tf

ANATOMY AND PHYSIOLOGY.

FOR DISTRICT SCHOOLS.—The "First Book on Anatomy and Physiology," by Calvin Cutter, M.D., embraces—1. A description of the Bones, Muscles, Teeth, Digestive Organs, Lungs, Heart, Blood-vessels, Brain, Nerves, Eyes, Ears, &c., illustrated by eighty-four beautiful engravings. 2. It explains the use of the several parts. 3. It contains ample suggestions for the preservation of health. 4 It gives plain and full directions for the treatment of accidental injuries, at the recovery of persons apparently drowned, the stopping of bleeding vessels, the treatment of burns, wounds, &c. This makes it a valuable work for families as well as schools. It is used in the State Normal and Common Schools of more than a hundred towns in Massachusetts. It is recommended by the State and County Superintendents of Schools in Vermont; by the Board of Education in Maine, and by the Superintendents of Schools in thirty counties of New York, to be generally introduced into the district schools. Sold by

CLARK & AUSTIN, 205 Broadway, N. Y.
U. HUNT & SON, Philadelphia.
B. B. MUSSEY, Boston.
J. C. DERBY, Cincinnati.
S. HAMILTON, Rochester, N. H.

And booksellers generally. Price 38 cents.
December 4—6w

PORTABLE COMMUNION SETTS.

A FRESH supply, made of the best silver, just received. Also, large setts of communion vessels, of the best London Plate, six pieces in each. Price $37 50.

Marble Baptismal Fonts, furnished to order, from $15 to $50 each. by

STANFORD & SWORDS, 139 Broadway.

Also, in Press, Swords's Pocket Almanac for 1848, containing the Canons complete—orders solicited.
November 13.

ENGLISH JUVENILES.

RECEIVED, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 20 John Street, 2d floor, the following:—

Four-penny Books, 18mo., Series 1, 2, and 3. Each Series containing 8 books in separate packages, at 50 cts. per package.

Three-penny Books, 18mo, one series, containing 8 books, at 40 cts.

Children's Books, 32mo, series 1, and 3, each series containing 12 books in packages, at 37 1-2 cts a package.

Half-penny Books, 32mo, series 1, and 2, each containing 24 books in packages, at 25 cts a package.

In all, 104 varieties, from the prices of which a discount will be made when ordered in considerable quantities.
November 13th.

MRS. PELBY'S CELEBRATED COLLECTION OF SCRIPTURAL STATUARY,

Consisting of the following Groups:
Representing Important and Interesting Subjects,
THE SIZE OF LIFE.
The Trial of our Saviour,
The Last Supper,
The Birth of Christ.

THE MORAL SCENE OF THE INTEMPERATE FAMILY, is now open at 411 Broadway, (late Walker's Music Rooms,) opposite the Apollo, every day from 11 A. M. to 10 P. M. On the Sabbath, after Divine Service, from 6 P. M. to 10 P. M. Admittance 25 cents, children half price—Teachers of schools free.
November 6—3m

U. S. SCHOOL AGENCY,

Clinton Hall, No. 5 Beekman street, New York.

ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class teachers in every department who want employment, and all who wish to employ teachers, are respectfully invited to patronize the Agency. Letters of application should be briet, and give full particulars as to qualifications, terms, &c.

All orders for School Agency, and for Books, and school apparatus, will be executed on the lowest terms.

N. B. The Teacher's Advocate $1 in advance.

All letters must be post-paid.

Nov. 20—tf E. H. WILCOX, Proprietor.

CHURCH OR TOWN CLOCKS.

RANSOM SMITH, 71-2 Bowery, New York, manufactures a beautiful and substantial article of Steeple Clock—with jewelled (agate) Escapement, steel Pinions and Retaining Power—warranted, when well put up, not to vary half a minute in a month, which he will sell as cheap as the same quality of clock can be purchased in the world. Also an elegant and superior circular Timepiece, for the inside of churches, banks, offices, stores, &c. &c.

He will also furnish church bells as cheap and as good as can be obtained elsewhere.

Individuals and committees are invited to call and see.
August 28—6m

CHURCH SCHOOL FOR YOUNG LADIES,

UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss Ayres, Principal.

No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. July 17—tf

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
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WINES FOR CHURCHES.

PURE Juice of the Grape from Oporto. Tintella Red Wine, from Italy.

The above Wines, well adapted for Churches, on account of their purity, for sale in Demijohns of 2, 3 and 5 Gallons, by A. R. THOMPSON, No. 52 Beaver street.
October 16—10w

ORGAN MANUFACTORY.

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Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

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THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

ORGAN BUILDING CHEAP!

THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30—tf HENRY PILCHER.

LIFE INSURANCE.

NATIONAL LOAN FUND
Life Assurance Society of London.
"A Savings Bank for the benefit of the Orphan and the Widow."
[EMPOWERED BY ACT OF PARLIAMENT.]
CAPITAL, £500,000 sterling, or $2,500,000.
Besides a reserve fund [from surplus premium] of about $185,000.

T. LAMIE MURRAY, Esq, George st., Hanover-square, *Chairman of the Court of Directors in London.*
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This institution embraces important and substantial advantages with respect to Life Assurance and deferred annuities. The assured has, on all occasions, the power to borrow, without expense or forfeiture of the policy, two-thirds of the premiums paid: also the option of selecting benefits, and the conversion of his interests to meet other conveniences or necessity.

Assurances for terms of years at the lowest possible rates.

Persons insured for life, can, *at once*, borrow half amount of annual premium, and claim the same privilege for five successive years, on their own note and deposit of policy.

Part of the capital is *permanently* invested in the United States, in the names of three of the local Directors, as Trustees—available always to the assured in case of disputed claims [should any such arise] or otherwise.

The payments of premiums half-yearly or quarterly, at a trifling advance upon the annual rate.

No charge for stamp duty.

Thirty days allowed after each payment of premium becomes due, without forfeiture of policy.

Travelling leave extensive and liberal, and extra premiums on the most moderate scale.

Those assured for whole term of life are allowed to cross to and from Europe in steamships or first class sailing packets *free of extra premium*, except during the WINTER, when $1 on each $400 insured will be required for each passage, to cover extra risk.

DIVISION OF PROFITS.—The remarkable success and increased prosperity of the Society has enabled the Directors, at the last annual investigation, to declare a fourth bonus, varying from 35 to 85 per cent. on the premium paid on each policy effected on the profit scale.

UNITED STATES BOARD OF LOCAL DIRECTORS—(Chief Office for America, 74 Wall street.)—*New York*—Jacob Harvey, Esq., *Chairman*; John J. Palmer, Esq., Jonathan Goodhue, Esq., James Boorman, Esq., George Barclay, Esq., Samuel S. Howland, Esq., Graham A. Worth, Esq., Samuel M. Fox, Esq., William Van Horn, Esq., C. Edward Habicht, Esq.

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An Act in respect to insurance for lives for the benefit of married women, passed by the Legislature of New York, 1st April, 1840.

Pamphlets, blank forms, tables of rates, lists of agents, &c. &c., obtained at the Chief Office, 74 Wall street, or from either of the Agents throughout the United States, and British North American Colonies.

J. LEANDER STARR, General Agent,
for the United States and B. N. A. Colonies.
New York, December 4—4t

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly.

2d. Parties taking life policies and paying 50 per cent. of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured.

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained a nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York.

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Medical Board of Consultation.
December 4—tf

EDUCATION.

MRS. C. A. STEWART having taken a residence in East Chester, sixteen miles from New York, purposes on the 1st of May next to receive into her family, consisting only of herself and husband, a small number of girls under 12 years of age. The number is limited to six. She will devote herself entirely to her pupils in all that regards their instruction, their health, morals and manners. The situation is a most pleasant and eligible one, and within five minutes walk of the church of which the Rev. Mr. Duncan is Rector.

The course of instruction will include Reading, Writing, Arithmetic, Geography, Grammar, Rhetoric, Composition, History, Natural and Moral Philosophy, Astronomy, the French Language, and Plain and Ornamental Needle Work.

Terms for the above course, with Boarding, Washing, care of clothes and stationary, $250 per annum.

Extra Branches—Drawing, per quarter, $8.

For Music, and any other branches of study which the parents may desire, the charges will be regulated by the Masters employed.

Mrs. Stewart's education and experience have been such as to qualify her [she thinks] for the duties she wishes to assume.

She refers to—
The Rt. Rev. Bishop DeLancey.
The Rev. Dr. Coit, New Rochelle.
The Rev Dr. Wainwright, New York.
The Rev. Dr. Henry, do.
The Rev. L. Carter, do.
The Rev. E. M. Johnson, Brooklyn, N. Y.

Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.
December 4.

SCHOOL FOR BOYS AND YOUNG GENTLEMEN.

REV. SETH DAVIS, A. M.—*Principal.*

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION:

Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.

For the higher branches, such as Geography, General History, Geometry, Algebra, Astronomy, Trigonometry and Surveying, Chemistry, Physiology, Botany, Geology, Natural Philosophy, Rhetoric, Logic, Intellectual and Moral Philosophy, Elements of Criticism, Agricultural Chemistry, Drawing, Book-Keeping, Greek, Latin, French and German, and Exercises in English Composition and in Declamation, and also in Parsing, per quarter $10,00.

Sacred Music will constitute a part of the daily course of instruction.

REV. SETH DAVIS, A. M., Principal.

REFERENCES:

Rt. Rev. Wm. H. De Lancy, D.D., L.L.D., Bishop of the Diocese, Geneva; Rev. Benjamin Hale, D.D., President of Geneva College, do.; Rev. Wm. Shelton, D.D., Rector of St. Paul's, Buffalo; Rev. John C. Rudd, D.D., Utica; Rev. Henry Gregory, D.D., Rector of St. Paul's, Syracuse; Rev. John Van Ingen, D.D., Rector of St. Paul's, Rochester; Rev. Edward Ingersoll, Rector of Trinity, Buffalo; Rev. Montgomery Schuyler, Rector of St. John's, do.; Horace Webster, L.L.D., Professor of Natural Philosophy and Mathematics in Geneva College, Geneva; Dr. J. Trowbridge, Buffalo; Gen. C. H. S. Williams, do; Mr. S. D. Flagg, do. Dec. 4.

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to. Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left, Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith, J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 104 Fulton.

September 5—yly. WILLIAM ASHKETTLE.

ST. MARY'S HALL,

For the Education of Young Ladies,
White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants.

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

New York.—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. I. Dwight, Esq.

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells, George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK

No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents.

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Walter Joy,
Alfred Pell,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

A CLERGYMAN of the Episcopal Church wishes to take into his family four scholars, between the ages of 8 and 14 years. Terms, including everything necessary, $200 per annum.

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TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

may 16—y G. P. & J. GRATACAP, 31 Maiden Lane

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December 11.

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CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

THIS WORK is to be issued quarterly—the first number on the first of April next. Each number will consist of no less than 150 pages, and in neatness of mechanical execution will be equal to most of the quarterly publications of the age. The work will contain original articles literary and religious, from able writers; also critical notices of new books; and a carefully compiled Register of important Ecclesiastical and University intelligence. No pains will be spared to make the department of intelligence accurate and complete, and such as shall merit the present acknowledged want of the Church. Terms $3 per annum, on the delivery of the 2d number. Applications for the work and other communications, to be addressed to the Editors of the "Church Review," New Haven, Ct.

Subscriptions received by the New York Agents,
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August 28—eaw

BISHOP OF NEW YORK AND HIS BRETHREN.

JUST Published, Bishop Onderdonk's Letter to the House of Bishops, and Memorial to the General Convention, with the report thereon of a Committee of said House, and remarks on the Report. By a Christian. For sale at this office, and at No. 10 John street. Price 6 1-4 cts. single—$4 per hundred. Dec. 11—1t